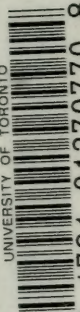


UNIVERSITY OF TORONTO



3 1761 01370770 8



Presented to  
The Library  
of the  
University of Toronto  
by  
The Department of Oriental  
Languages  
for the use in  
the Oriental Seminar









*In demy 8vo, price 7s. 6d.*

# HEBREW SYNTAX

BY THE LATE

A. B. DAVIDSON, LITT.D., LL.D.

PROFESSOR OF HEBREW AND OLD TESTAMENT EXEGESIS  
NEW COLLEGE, EDINBURGH

THIRD EDITION

"A companion volume to the author's 'Introductory Hebrew Grammar,' the excellence of which may be inferred from the number of editions through which it has passed. . . . This 'Syntax' is, undoubtedly, the best of its size hitherto produced in this country, and is in every way well adapted for students and for practical teaching."—*London Quarterly Review*.

---

EDINBURGH: T. & T. CLARK, 38 GEORGE STREET

AN INTRODUCTORY  
HEBREW GRAMMAR

WITH

PROGRESSIVE EXERCISES IN READING, WRITING, AND POINTING





6r. Sem!

# AN INTRODUCTORY HEBREW GRAMMAR

WITH  
PROGRESSIVE EXERCISES IN READING  
WRITING, AND POINTING

BY THE LATE  
A. B. DAVIDSON, Litt.D., LL.D.  
PROFESSOR OF HEBREW, ETC., IN THE NEW COLLEGE, EDINBURGH

(NINETEENTH EDITION)

REVISED THROUGHOUT BY  
JOHN EDGAR McFADYEN, B.A.(Oxon.), M.A., D.D.  
PROFESSOR OF OLD TESTAMENT LANGUAGE, LITERATURE, AND THEOLOGY  
UNITED FREE CHURCH COLLEGE, GLASGOW

AUTHOR OF  
"OLD TESTAMENT CRITICISM AND THE CHRISTIAN CHURCH"  
"INTRODUCTION TO THE OLD TESTAMENT" ETC.

138611  
27/5/16

EDINBURGH : T. & T. CLARK, 38 GEORGE STREET

1914

*Printed by*  
MORRISON & GIBB LIMITED

FOR

T. & T. CLARK, EDINBURGH

LONDON: SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO. LIMITED

NEW YORK: CHARLES SCRIBNER'S SONS

## PREFACE.

---

AT the request of the publishers I have undertaken the revision of the late Professor A. B. Davidson's *Hebrew Grammar*. With some reluctance, I confess: for it is always dangerous to touch the work of another man, especially when that other is a master, and his work, in its original form, has achieved an almost unique popularity, as attested by eighteen successive editions. But two considerations decided me to make the attempt. Firstly, eighteen years of experience in teaching the grammar and dealing with students in their initial struggles with the language, have convinced me that there were not a few perplexities which did not readily resolve themselves to men who had only an average stock of patience and linguistic interest. And secondly, the publishers gave me an absolutely free hand. Of the liberty thus generously accorded, I have made very ample use. With the exception of the vocabularies (which, however, have been slightly extended by the addition of proper names) and of the exercises for translation (which again have been in places considerably modified) little remains of the original *Grammar* but the order of the sections.

The following are some of the features of that *Grammar* which seemed to call for special attention in a revision. (i.) The very important sections 1-10, on a complete understanding of which practically everything depends, were somewhat abstract in their complexion; and their usefulness, it

seemed to me, might be considerably enhanced by fuller explanations and a more liberal use of illustration. (ii.) The sections in small print created a problem for the beginner. He began by assuming that their contents could be safely ignored at first, and usually ended by ignoring them altogether. But these sections sometimes contained matter of first-rate importance. I have endeavoured to reduce the small print to a minimum, weaving the more important matter into the regular sections, and omitting whatever it did not seem strictly necessary for the beginner to know, though there is room for legitimate difference of opinion as to where this line ought to be drawn.<sup>1</sup> (iii.) The many references to Old Testament passages, which not one student in a hundred ever looked up, I have omitted, giving instead one illustration (or more) which I have quoted in full. A vivid illustration of an important principle strengthens the learner's appreciation and grasp of the principle; and, for this reason, I have throughout the book made comparatively lavish use of illustration, and—in the earlier sections—also of transliteration, in order that the beginner might be in no doubt as to the pronunciation of Hebrew words. (iv.) Frequently ditto marks were used to indicate, not that the word above was to be repeated, but that the analogy of the preceding column was to be followed; in such cases I have written the word in full. In other cases again (*e.g.* § 29) the paradigms were too brief and left the student in the lurch just at the point where he most needed guidance. Doubtless, perfect familiarity with earlier analogies would have enabled him to fill in the gaps, but the average student could not do so with any confidence. In such cases I have written the paradigm in full, leaving nothing to guess-work or

<sup>1</sup> Throughout the translation exercises I have indicated the *Methegh*; also the accents *Silluq* and *'Athnah*, where the vowels were affected.



possible misconstruction. (v.) The vocabularies preceding the exercises were not seldom incomplete. No doubt the necessary words could always be found in the longer lists at the end of the book; but the fact that some words were given raised the very natural presumption that all would be given, and the student, when he came to the translation, was often disappointed to find himself confronted with words to which his previous preparation, however careful, gave him no clue. I have therefore considerably extended the vocabularies to the sections, so as to include all the words necessary for translation. (vi.) Some sections (*e.g.* on perfect and imperfect § 46, numerals § 48) contained no exercises—neither Hebrew into English, nor English into Hebrew; others contained only one or the other. To every section where these were wanting I have added translation exercises of both types, on the principle that one cannot see too much of a language one is trying to learn. (vii.) I have added to each translation exercise, beginning with the very first, two or three sentences of unpointed Hebrew for pointing as well as translation. As an exercise, pointing is almost as useful as translating from English into Hebrew, and it has a fascination all its own.

In every discussion and explanation I have endeavoured to place myself at the beginner's standpoint, and, so far as possible, to offer a treatment which would be sufficient for him without extraneous help. There is doubtless an inevitable amount of drudgery in the study of any language; but the fundamental principles of Hebrew are really so few and so pervasive that, if they are properly understood, the strain upon the memory (except for vocabulary) is very little. The all but universal repugnance to the study of the language is explained partly by the fact that it is begun later in life than other languages, at a time when men's minds are less responsive to, and more intolerant of, a new

and unfamiliar discipline; but it is due also in part to the mistaken idea that its principles are intricate and haphazard. Nothing could be further from the truth, and I have sought to leave upon the reader's mind the conviction of the essential simplicity and regularity of the language.

Despite the many modifications which I have introduced, I have worked with a full sense of the respect and gratitude due to the noble scholar whose vital interpretation of the Old Testament so charmed and stimulated the successive generations of students and preachers who fell under its spell; and I could not wish for the grammar, in its new form, any better fortune than that it should win as many friends and exercise as wide an influence as it has done in the past.

I desire to acknowledge my special obligations to Professor Arthur Ungnad's *Hebräische Grammatik*, which seems to me the most attractive treatment the subject has received in our generation.

JOHN E. McFADYEN.

UNITED FREE CHURCH COLLEGE,  
GLASGOW,

23rd September 1914.

# CONTENTS.



SECTION	PAGE
Introduction . . . . .	1
1. Hebrew Alphabet . . . . .	4
2. Vowel Sounds. Vowel Letters . . . . .	7
3. External Vowel Signs, Massoretic Points . . . . .	13
4. Coalition of Massoretic and Textual Vocalization . . . . .	19
5. Principles of the Syllable . . . . .	21
6. The Vowel System and the Tone . . . . .	24
7. Daghesh. The Letters <i>Beghadhkephath</i> . . . . .	30
8. The Gutturals . . . . .	33
9. The Quiescents . . . . .	36
10. The Accents. Methegh. Maqqeph. Pause. Q <sup>e</sup> rê . . . . .	38
11. The Article . . . . .	42
12. Personal Pronouns . . . . .	45
13. Demonstrative, Relative, Interrogative, and other Pronouns . . . . .	46
14. Inseparable Prepositions . . . . .	50
15. The Conjunction . . . . .	53
16. The Noun. Inflection . . . . .	54
17. Cases. Construct state . . . . .	58
18. First Declension . . . . .	63
19. Pronominal Suffixes . . . . .	66
20. The Verb. Perfect . . . . .	71
21. The Imperfect, etc. . . . .	76
22. Verb Transitive and Intransitive. (Active and Stative) . . . . .	80
23. Jussive, Cohortative, Waw consecutive . . . . .	82
24. Scheme of the Regular Verb . . . . .	88
25. Niph'al . . . . .	89

SECTION	PAGE
26. Pî'el, Pu'al, Hithpa'el . . . . .	91
27. Hiph'il, Hoph'al . . . . .	95
28. Skeleton Paradigm of Regular Verb . . . . .	97
29. Second Declension . . . . .	99
30. Third Declension . . . . .	104
31. Verbal Suffixes . . . . .	106
32. Irregular or Weak Verbs . . . . .	112
33. Pe Nun Verbs and Nouns . . . . .	113
34. Pe Guttural Verbs and Nouns . . . . .	115
35. Pe 'Aleph Verbs . . . . .	118
36. 'Ayin Guttural Verbs and Nouns . . . . .	120
37. Lamedh Guttural Verbs and Nouns . . . . .	122
38. Lamedh 'Aleph Verbs and Nouns . . . . .	124
39. Pe Waw and Pe Yodh Verbs . . . . .	127
40. 'Ayin Waw and 'Ayin Yodh Verbs . . . . .	131
41. Nouns 'Ayin Waw and 'Ayin Yodh . . . . .	134
42. Double 'Ayin Verbs . . . . .	137
43. Nouns Double 'Ayin . . . . .	140
44. Lamedh He Verbs . . . . .	143
45. Apocopated Forms and Nouns Lamedh He . . . . .	146
Doubly Weak and Defective Verbs . . . . .	151
Table of Irregular Nouns . . . . .	153
46. Perfect, Imperfect, and Participle . . . . .	155
47. The Adjective, Comparison . . . . .	161
48. The Numerals . . . . .	163
49. Particles . . . . .	167
English-Hebrew Vocabulary . . . . .	171
Hebrew-English Vocabulary . . . . .	189
Paradigms of Verbs . . . . .	207
The Accents . . . . .	230
Index of Subjects . . . . .	232
Index of Hebrew Words . . . . .	235



## LIST OF CORRECTIONS.

*N.B.*—Students are recommended to incorporate these corrections before proceeding with the book. In this list only those vowels are inserted which correct the original text.

- |   |   |
|---|---|
| <p>P. 17, l. 14, read תבכינה</p> <p>P. 23, l. 17 from foot, read ישק</p> <p>P. 23, l. 7 from foot (last word), read ראשית</p> <p>P. 27, l. 8 from foot, read בקרים and בקר</p> <p>P. 29, l. 2 from foot (last Hebrew word), read חכמה</p> <p>P. 34, l. 9, read מלך</p> <p>P. 34, l. 19, read רוחי</p> <p>P. 35, l. 10 (middle word), read <i>ph<sup>h</sup>dhō</i></p> <p>P. 38, l. 16 from foot, read דבר</p> <p>P. 38, l. 14 from foot, read קטלתי</p> <p>P. 41, l. 6 (second word), read קרא</p> <p>P. 49, l. 1, read מלך</p> <p>P. 64, l. 7 from foot (first Hebrew word), read זקן</p> <p>P. 70, l. 4 from foot (third Hebrew word), read ברכתך</p> <p>P. 84, l. 4, read <i>appears</i></p> <p>P. 94, col. 1, seventh word, read אין</p> <p>P. 94, Exercise, sentence 7, last word, read שזכו</p> <p>P. 97, l. 7 from foot, fifth word, read התקטל</p> | <p>P. 99, l. 3, fourth word from left read מלכת</p> <p>P. 100, l. 10 from foot, read און</p> <p>P. 105, middle of page, col 1, after <i>abs.</i> and <i>cons.</i>, read קטל</p> <p>P. 109, l. 16 from foot, read קטלתיך</p> <p>P. 109, l. 14 from foot, read קטלתי</p> <p>P. 110, l. 18 from foot, read <i>consonant</i></p> <p>P. 113, l. 6, read מאן</p> <p>P. 123 (vocabulary), seventh word of last column, read כנעני</p> <p>P. 125, l. 4 from foot, read כם</p> <p>P. 133, sentence 2, add <i>footnote</i> : מים is either a gloss on, or in apposition to, המבול</p> <p>P. 135, l. 14 from foot, read 'awr</p> <p>P. 138, l. 10 from foot, for second <i>na</i> read <i>nā</i></p> <p>P. 139, col. 2, seventh word, read התגורר</p> <p>P. 142, l. 2 from foot (last word), read הנם</p> <p>P. 143, l. 2, first word, read וישכב</p> <p>P. 146, l. 1, fifth word, read בענן</p> <p>P. 146, l. 1, seventh word, read לזכר</p> <p>P. 146, l. 4, seventh word, read לך</p> |
|---|---|

P. 146, l. 8, seventh word, read ורעו	P. 160, l. 4, first word, read שֶׁה
P. 146, l. 8 from foot, read יָנַל	P. 162, col. 2, last word, read שְׁכֻמוֹ
P. 151, l. 2, fifth word, read רָעוּהוּ	P. 167, l. 10 from foot, read הַחֹזֶק
P. 151, l. 3, ninth word, read הַנִּרְאָה	P. 168, l. 11, middle word, read סָבִיב
P. 153, l. 8, last word, read אַחֲיֵיכֶם	P. 178, col. 2, imagination, read יָצַר
P. 153, l. 2 from foot, delete פִּים	P. 179, col. 2, leaf, read עָלָה
P. 157, l. 2, read <i>assuredly</i>	P. 179, col. 2, left (over) be, read שָׂאֵר
P. 159, l. 17, read וְהִשְׁקָה	P. 186, col. 2, tall, <i>estr.</i> נָבָה
P. 160, l. 2, third word, read וַיִּלְכּוּ	P. 191, col. 2, רָבֵר, Pi. דָּבָר

## PUBLISHERS' NOTE.

THE Publishers feel it only right to apologise for the length of the Errata List which, unfortunately, it has been necessary for Professor McFadyen to prepare, and to explain that the cause is due to the present international crisis.

In their desire to secure the most suitable Hebrew type for an Introductory Grammar, the Publishers arranged to have the work set up in Leipzig. During the course of revision, War was declared, and there was consequently no opportunity to incorporate the above corrections upon the Plates. As this new edition of the Grammar was expected for use during the coming Session, it is of the utmost importance that it should be available.

## INTRODUCTION.





## INTRODUCTION

The beginner should enter upon his study of Hebrew with the assurance that it is not only not more difficult, but in some important respects easier, to acquire a working knowledge of that language than of most others. With a reasonable amount of intelligent application, he will more quickly learn to read a piece of ordinary historical narrative in Hebrew than in Latin, Greek or German.

Hebrew, of course, has difficulties of its own, which must be frankly faced. Of these the three which meet the beginner on the threshold, are (i) the strangeness of the alphabet, (ii) the fact that the language is read from right to left, and (iii) the unlikeness of some of the sounds to any in our own language. A little practice reduces the first two difficulties to the vanishing point: the third is more serious. There are, e. g. two *k* sounds and two *t* sounds, one in either group having no equivalent in English. Thus if, for the one *k* which appears in *kōl*, the word for *all*, we substitute the other *k*, we get the word for *voice*. Unless, therefore, we learn from the beginning to make some distinction between these sounds—and this is not easy—in pronunciation, we shall be in perpetual danger of confusing totally dissimilar words. (iv) Another difficulty is that the roots are almost entirely trilateral,<sup>1</sup> with the result that, at first, the verbs at any rate all look painfully alike—e. g. *malak*, *zakar*,

---

<sup>1</sup> עֲקֵרָב *‘qrb* may be a genuine quadrilateral; but behind most quadrilaterals (cf. כְּרִמְל *krml*, *garden-land*), lies a trilateral root (e. g. כֶּרֶם *krm*, *vineyard*). There are probably also biliteral roots §§ 40, 42.

*lamad, harag, &c.*—thus imposing upon the memory a seemingly intolerable strain. Compound verbs are impossible: there is nothing in Hebrew to correspond to the great and agreeable variety presented by Latin, Greek or German in such verbs as *exire, inire, abire, redire*, etc. ἐκβαίνειν, ἐμβαίνειν ἀναβαίνειν, καταβαίνειν, &c., *ausgehen, eingehen, aufgehen, untergehen, &c.* Every verb has to be learned separately: the verbs *to go out, to go up, to go down*, are all dissyllables of the type illustrated above, having nothing in common with each other or with the verb *to go*.

But against these difficulties have to be set facts which weigh more heavily on the other side. (i) The working vocabulary of Hebrew is comparatively small. Many rare words occur, as we should expect, in books like Job; but the running vocabulary of average prose is meagre and simple. To know a dozen or even half a dozen chapters thoroughly is to have the key to an immensely wider area. (ii) The noun has no case-endings, and the verb has only two tenses. What a contrast with the elaborations of Latin and Greek, especially, e. g. of the Greek verb! (iii) Hebrew syntax, though it has many subtleties of its own, is, broadly speaking, extremely simple, as a glance at any literal translation of the Old Testament, with its ever recurring *and*, will shew. The clauses in a Greek or Latin sentence are built together: in Hebrew they are laid together. By the use of particles, participles, relative and other subordinate clauses, a number of thoughts are expressed in those languages in their perspective and relation to each other and presented as an artistic whole—it may be with only one principal verb. The Hebrew habit is to coordinate rather than to subordinate, and one principal verb follows another with a regularity which reminds one of the simple speech of children. A piece of idiomatic Greek, such as the introductory words of Luke's gospel, does not readily go into Hebrew. Even simpler Greek would become simpler still in Hebrew. Take e. g. Mat. 27.28-30: καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ, καὶ πλέξαντες στέφανον . . . ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ . . . καὶ γονυπετήσαντες . . . ἐνέπαιξαν αὐτῷ . . . καὶ ἐμπτύσαντες εἰς αὐτὸν

ἔλαβον τὸν κάλαμον &c. These participles would in Hebrew be most naturally rendered by finite verbs, and the passage would run as follows: "and they stripped him and put a scarlet robe on him and plaited a crown . . . and put it upon his head and kneeled . . . and mocked him . . . and spat on him and took the reed, &c." Manifestly this makes for syntactical simplicity. (iv) When the principles underlying the language—which are simple enough—are understood, it is found to be characterized by an altogether extraordinary regularity. Hebrew is methodical almost to the point of being mechanical. The so-called irregular verbs, e. g. are, for the most part, strictly regular, springing no surprises, but abundantly intelligible to one who understands fundamental principles. It is therefore of the utmost importance that the learner be at pains to understand those principles from the very beginning, passing over nothing which he does not clearly see and which he has not thoroughly grasped; and if he goes forward to the study of the language with a faith in its regularity, he will find its very phonetic and grammatical principles to be instinct with something of that sweet reasonableness, that sense of fair play, we might almost say that passion for justice,<sup>1</sup> for which the Old Testament in the sphere of human life so persistently and eloquently pleads.

---

<sup>1</sup> Cf. the striking words in Deut. 16. 20: *Justice, justice, shalt thou pursue.* Illustrations of the principle of compensation will appear *passim*.

# OF SOUNDS AND WRITING

## § 1. HEBREW ALPHABET.

Name	Form	Sound and Sign	Signification of the name	Numerical value
<i>ʿA-leph</i>	א	Final ʾ	Ox	1
<i>Bêth</i>	ב	b, bh	House	2
<i>Gî'-mel</i>	ג	g, gh	Camel	3
<i>Dâ-leth</i>	ד	d, dh	Door	4
<i>Hē</i>	ה	h	Air-hole or Lattice-window?	5
<i>Wāw</i>	ו	w	Hook	6
<i>Zá-yin</i>	ז	z	Weapon	7
<i>Hêth</i>	ח	ḥ	Fence	8
<i>Têth</i>	ט	ṭ	Snake?	9
<i>Yôdh</i>	י	y	Hand	10
<i>Kaph</i>	כ	ך Final k, kh	Bent hand	20
<i>Lā-medh</i>	ל	l	Ox-goad	30
<i>Mēm</i>	מ	ם Final m	Water	40
<i>Nûn</i>	נ	ן Final n	Fish	50
<i>Šā-mekh</i>	ס	ś	Prop	60
<i>ʿÁ-yin</i>	ע	ʿ	Eye	70
<i>Pē</i>	פ	ף Final p, ph	Mouth	80
<i>Çā-dhê</i>	צ	ץ Final ç	Fish hook?	90
<i>Qôph</i>	ק	q	Eye of needle or back of head?	100
<i>Rêsh</i>	ר	r	Head	200
<i>Šin, Šin</i>	ש	s, sh	Tooth	300
<i>Tāw</i>	ת	t, th	Sign or cross	400

The shapes of the letters appear originally to have roughly represented the objects denoted by their names; e. g. שׁ (sh) suggests *tooth*, for which the Hebrew word is *shēn*. These resemblances, which are often remote and obscure in the present alphabet, were frequently more obvious in the older form of the alphabet, in which e. g. the letter 'ayin, which means *eye*, was represented by O, and the letter tāw, which means *cross*, by X or †.

1. These 22 letters are all consonants. The vowels, which were not originally written, came, in course of time, to be indicated in a manner which will be explained in §§ 2–4. The absence of vowels from the alphabet, and the consequent appearance of no letters but consonants in the original form of the Hebrew text, might be regarded as a grave misfortune, and likely to expose interpretation to ambiguity: the consonants דבר, DBR, for example, can be read to mean *speak*, or *speaking*, or *he spoke*, or *word*, or *pestilence*. In point of fact, however, these conflicting interpretations are generally little more than theoretical possibilities: the context usually puts the matter beyond doubt, just as, in an English sentence written with consonants alone, it would be tolerably easy to discover whether FR stood for *far*, or *fare*, or *fear*, or *fir*, or *fire*, or *for*, or *fore*, or *four*, or *fur*. The proof that vowels are by no means indispensable to a rapid and accurate appreciation of meaning may be found in the fact that in Pitman's phonetic shorthand, the reporting style, which practically dispenses with vowels, can be read with perfect ease.

⸀ is sometimes mistaken by beginners for an *a*: this it could not be, as it is a consonant. Similarly ⸁ is mistaken for a *y*, whereas ⸂ (as in *yet*) must be represented by ' (*yôdh*).

Hebrew is written from right to left.

Observe how the following letters are distinguished: (1) נ נ כ כ ג. ⸀ *k* is round, ⸁ *b* has a "tittle" (*Mat.* 5<sup>18</sup>) at the lower right-hand corner, ⸂ *n* is square, while ⸃ *g* is broken at the foot; (2) ד ד ך ך ך. ⸄ *d* is square at the top, ⸅ *r* is round, ⸆ final *k* is like ⸄ *d*, but comes below the line; (3) ת ת ה ה. ⸇ *h* is open at the top, ⸈ *h* is shut, and



ת *th* has a foot at the left; (4) ם ם. ם *z* does not touch the line, ן *w* does, ן *z* has a cross-stroke at the top, while ן final *n* comes under the line; (5) ם ם. ם *z* is round and ם final *m* is square; (6) ם ם. ם *z* is open at the top and ם *m* open at the foot; (7) ץ ץ. ץ (transliterated by ' ) has its tail turned to the left, ץ *z* curves first to the right, ץ final *z*, droops its tail straight down.

2. It is very important to learn from the beginning, so far as possible, the distinctive sounds of the various consonants for which we have no precise equivalent, and especially of those consonants whose sounds more or less closely resemble each other. Hebrew, e. g. never confuses ט (t) with ת (t), nor כ (k) with ק (q), nor ה (h) with ח (h), nor ש (s) with צ (z). The letter ש (transliterated by ' ) expresses simply the emission of the breath. It may be well heard if in such words as *re-enter*, *co-operate*, the stream of sound of the first vowel be suddenly shut off, and the second vowel uttered with a new emission of breath. Its appearance and effect at the beginning of a Hebrew word may be roughly compared to that of the letter *h* in the word *hour*. To transliterate the English word *am*, for example, into Hebrew, we should require to begin with the consonant ש, representing the emission of the breath; so that, ignoring the vowel (which we have not yet learned to write), the word would be שש (= 'm, not am).

The letter ח is a deep guttural sound like *ch* in the Scotch word *loch* or the German *Macht*.

The letter ע had also two sounds, the one a sharp guttural sound bearing the same relation to ש that ח bears to the simple ה, the other a vibratory palatal sound like the French *r*. Greek could not reproduce this consonant adequately any more than English; it transliterates it sometimes by a smooth breathing (עמלך = Ἀμαλῆκ), sometimes by a rough breathing (עלי = Ἠλί, also Ἠλεί), sometimes by γ (עיה = Γάλα). Our transliteration is always ' , and some modern pronunciations scarcely distinguish it in sound from ש; but an attempt should be made to give it a guttural quality.

The lingual sound ט *z* is produced by pressing the flat of the tongue to the top of the mouth; in ת *t* the tip of the tongue touches the teeth.



The letter ק *q* (by some transliterated *k*) is much stronger than כ *k*, and is pronounced farther back—at the back of the palate. It must not be pronounced like *qu*.

The sign ש *Shin* sounds *sh*; ש *Sin* sounds *s*, and ס is scarcely distinguishable from it: in the Old Testament they are sometimes interchanged.

The letter צ *ç* is a sort of hissing *s*. It bears the same relation to ס *s* as ט *t* does to ת *t*. The traditional *ts*, which has sometimes been retained for conveniently distinguishing צ from the other sibilants ש ש ז, is a quite incorrect transliteration.

3. The six letters ת פ כ ד ג ב have a double pronunciation, which will be explained in § 7. Suffice it here to say that, when they have a point in their bosom, they are hard, and pronounced thus: ב *b*, ג *g* (as in *gas*, never as in *gem*), ד *d*, כ *k*, פ *p*, ת *t*; when they have no point (e. g. ב, ג &c.) they are spirant and usually transliterated by the somewhat misleading *bh* (pronounced *v*), *gh* (like N. German *g* in *Tage*), *dh* (like *th* in *this*), *kh* *ph* (= *f*) *th*—for which some scholars prefer to adopt  $\beta \gamma \delta \chi \phi \theta$ .

4. The five letters פ צ כ מ נ ב are written thus: ף ץ ך ם ן, when these letters happen to be the last consonant of a word.

All the finals except ם have a tail coming below the line, and no other letter except ק comes below the line.

ל begins above the line.

EXERCISE. WRITE THE FOLLOWING IN ENGLISH AND HEBREW.

בית, דבר, ירד, ירך, גנב, זקן, ימט, טעם, מעט, עצה, החשך,  
קצר, כפים, מנן, מים, רצת, כנען, אתה, און.

bh, b, l, lm, ml, şt, shn, lkh, gdh, dgh, qwm, rç, kph, çw,  
hm, mş, mţ, 'ç, r', 'm, yyn, ngn, mym, 'wphph, hms, çyç, tmm.

N. B. The forms *bh*, *gh* &c. represent ב, ג &c. without the dot;  
*ð*, *g* &c. the dotted letters בּ, גּ &c.

## § 2. VOWEL SOUNDS. VOWEL LETTERS.

1. The vowel system is of fundamental importance. It can only be completely understood by watching the transformations which the vowels of a word undergo in the living

language, but the general principles can be made clear at this stage. There are in Hebrew, as in other languages, short vowels, long vowels, and diphthongs. But in Hebrew, besides the ordinary short vowels, there is a vowel so short as to be practically indistinct; the long vowels may be either pure long or tone-long; and the diphthongs have passed, for the most part, into the form of long vowels. What this means, and when these things occur, will now be explained.

2. *Vowel Sounds.* The three primary vowel sounds are A I U (pronounced *ah ee oo*), and these may be either long or short. Though it would be scientifically more accurate to begin with the short vowels, let us begin, for convenience' sake, with the

1) *Pure long vowels.* The vowels of a Hebrew word are, as we shall see, capable, in certain circumstances, of great transformation: the essence of a pure (or naturally) long vowel is that it cannot, under any circumstances, be modified. For example, the *ô* in *qôṭēl* is a pure long vowel; that is, nothing that can happen to the word (e. g. the addition of a suffix) can in any way affect the length or quality of the *ô*, which remains, through all possible transformations of the word, unchangeable. Syllables which, etymologically, would involve the diphthongal formations *ai* (from an original *ay*) or *au* (from an original *aw*) are generally written, instead, with *ê* and *ô*. Cf. sound of *ai* and *au* in French. Thus *gul-lay-tha* = *gul-lai-tha* = *gul-lê-tha*; and *haw-shîbh* = *hau-shîbh* = *hô-shîbh*. (The vowel *ô* is not always diphthongal in origin, but may be long in its own rights, corresponding with the Arabic *â* in cognate words: e. g. Hebr. *shālôm* = Arab. *salâmu*; Hebr. *qôṭēl* = Arab. *qâtîlu*: cf. *stone*, Old Eng. *stan*.) Thus the pure long (including the diphthongal) vowels are *â ê î ô û*, all unchangeable, and indicated in transliteration by the circumflex accent. The pure long *â* is much the least common.

2) *Tone-long vowels.* In contrast to the pure long vowels which, as we have seen, are long by nature and unchangeable, are the so called tone-long vowels, which are long, only because they happen to be where they are, and which, when their place shifts, no longer remain long. To under-

stand this, it is necessary to remember that by *tone* or *accent* is meant the stress of the voice, and the tone syllable is the syllable of the word on which the stress falls—in Hebrew, as a general rule, the last syllable. In the noun *présent*, e. g., the first syllable is the tone-syllable; in the verb *présent*, it is the last. Now the great strength of the Tone in Hebrew, besides demanding for the tone-syllable (as a very general rule) a long vowel, has the further curious effect of lengthening, where possible (this reservation will be readily understood when we reach § 6) the vowel of the preceding syllable. These vowels, thus long or lengthened, are known as *tone-long vowels*. Thus, neither of the vowels in *dābhār* (דָּבָר *word*) is pure long, both are tone-long: the latter is long, because (being in the last syllable) it bears the accent, and the former is obliged to be long, because it falls immediately before the tone syllable. The first vowel, of course, need not be  $\bar{a}$ ; it might conceivably be  $\bar{e}$  or  $\bar{o}$ , but it must be long: a short vowel in this place would be inconceivable. The moment, however, the word receives an addition, one or both vowels will be instantly transformed: e. g. *dibhērē*, where the first vowel has changed, and the second almost vanishes (in a way to be explained in § 6). Similarly the  $\bar{e}$  of *qôṭēl* almost vanishes in the plur. *qôṭlīm*: this is possible only because  $\bar{e}$  is a tone-long (not a pure long) vowel. The  $\bar{o}$  and the  $\bar{e}$  in the word *qôṭēl* happily illustrate the difference between a pure-long and a tone-long vowel.—The tone-long vowels are  $\bar{a}$   $\bar{e}$   $\bar{o}$  (but not  $\bar{i}$  nor  $\bar{u}$ ), written with the long mark, to distinguish them from the pure long, which are written with the circumflex.

Of course the vowel of the last syllable may, etymologically, be pure long in its own right: e. g. *gādhôl*, 'asîr.

3) *Indistinct vowels*. The great strength of the Tone in Hebrew has the further curious effect, of reducing, where possible (this reservation will be readily understood when we reach § 6) the vowels before the pretone to a swift and somewhat indistinct sound, which approximately corresponds to the *e* in the word *the*, and which is represented by the small *e* above the line. For example, the plural of *dabhār*

is *d̥bhārîm*: The last syllable has, as usual, the tone; the pretonic syllable has a tone-long vowel; and the original long vowel *ā* (long in *dābhār* because it was pretonic), now that it is two places from the tone, vanishes into the indistinct *e*. This, of course, can never happen, where the first vowel is *pure* long; e. g. *kôkhābh* could never become *k̥khābhîm*, but only *kôkhābhîm*, though *bôqer* (with only a tone-long *ô*)<sup>1</sup> naturally becomes *b̥qārîm*. When this indistinct sound is attached to one of the four guttural letters פ ת ה א, it becomes more distinct, and definite vowels are written, less distinct than full vowels, but more distinct than the indistinct vowel which follows ordinary consonants. These vowels are transliterated by <sup>aeo</sup> above the line: thus, *ḥ<sup>a</sup>môr*, *ʿ<sup>e</sup>môr*, *ḥ<sup>i</sup>lî*. In spite of the identity of transliteration, there is, as we shall see in § 8, no possible confusion between this *e* (with gutturals) and the other.

4) *Pure short vowels*. The three primary pure short vowels are *a i u*: *a* could be deflected into *e* (cf. *a* in *many*: and *ketch* for *catch*) and even into *i* (as *instant* in careless speech becomes *instint*); *i* could be deflected into *e* (as *kitchen* in careless speech becomes *ketchen*). and *u* into *o*—the root *qudsh*, seen in (*el*) *quds*, the modern Arabic name for Jerusalem, becomes, with suffix, *godshî*. But these bald statements can hardly be understood, till we come to the study of actual words. The short vowels are therefore *a e i o u* and, in transliteration, receive no accentual mark.

3. *Vocalization*. All the Semitic Alphabets consisted originally of consonantal signs only (§ 1. 1). In course of time, the need or at least the desirability, of expressing in some way the vowels of a word, came to be felt. To meet this need, instead of adding new letters to the alphabet, three of the existing consonants, א ב ג<sup>2</sup>, were drawn upon to

<sup>1</sup> This word belongs to a familiar group of nouns in which, for good reasons to be afterwards explained (§ 29), the penult has the accent, while the last syllable is unaccented.

<sup>2</sup> א, as an indication of long *a* (e. g. שְׁנֵי *shēnî*) may be here ignored, as it is rare and late. Such a form as אָמַר for *qām* is extremely rare.



represent certain vowels<sup>1</sup>. As these signs, however, were not now *exclusively* reserved to represent vowels, but could still retain their full consonantal force, this device might be supposed to lead to confusion. In point of fact this is not so: for, as every Hebrew syllable must begin with a consonant, if these letters appear at the beginning of a syllable, they are necessarily consonantal; they will (with one or two trifling exceptions) be vocalic only at the end. In ם, e. g., the ם is consonantal (*yām*), in םי it is vocalic (*mî*). Similarly ם is *hēm*, but םה is *mâ*.

At the end of any other syllable than the last, however, ה has its consonantal force of *h*: e. g. מהפכה = *mahpēkhâ*. Here the last ה represents a vowel, but the first is a consonant: this, however, is perfectly natural, as the root verb, from which this noun comes, is הפך *haphakh*, where ה, coming first, must be a consonant.

On account of their being used to indicate vowels, the letters ם ו ה have sometimes been called *vowel letters*, or vocalic consonants (also *matres lectionis*); it is altogether reasonable that these letters should be reserved to indicate only important vowels. Generally speaking, therefore, they are never used to indicate short vowels (in the few cases where this happens, it is considered an anomaly, and attention is called to it in a foot note to the Hebrew text): it would not be even conceivable that they should be used to indicate the indistinct vowel *ē*. They represent therefore the long vowels; and, broadly speaking, the pure unchangeably long rather than the tone-long. This, too, is eminently reasonable, that the vowels most deserving consonantal representation are those which, like the consonants, form an integral and immovable part of the word.

The following is the usage, when the consonants in question are used to represent vowels:

---

<sup>1</sup> This would occur doubtless first of all in cases where these letters had been ultimately consonantal: e. g. *a* before ם (i. e. *aw*) would pass (through *au*) into *ô*; so *uw* into *û*; *ay* (*az*) into *ê*; and *iy* into *î*. Thus ם would come in time to stand for long *o* and *u*, ם for long *e* and *i*.

ה represents, chiefly<sup>1</sup>, the long *a*;

י represents the long *i* or the long *e*:

ו represents the long *o* or the long *u*.

Thus, independently of the special system which was later devised for the accurate representation of the vowels, we know that מה is *ma*, לי *li* or *le*, לו *lo* or *lu*, סוסי *sosi*, *sose*, *susi* or *suse*. Only a knowledge of the language, of course, will enable us to decide between these possibilities; but within these narrow limits words containing long vowels may be accurately read.

But though ה represents, as a rule, long *a*, it does not follow that every long *a* should be represented by ה; in point of fact, this distinction is reserved only for a long *a* at the end of a word.<sup>2</sup> E. g. סוּסָה = *sûsâ*, but דַּבְּהָר = דבר, and even קַמִּיִּם = קמים.

Similarly, at the end of a word, all the other long vowels *e*, *i*, *o*, *u*, are regularly represented by a consonant: קמי = *qâmê* or *qâmî*, קמו = *qâmô* or *qâmû*. When any of these four long vowels, however, occurs in any other place than at the end, a distinction is usually drawn between the pure long and the tone-long vowels. Broadly speaking the tone-long vowels are not represented by a consonant, while the pure or naturally long vowels are: e. g. לֶבֶב = *lēbhābh*, where the *ē* is only tone-long and changeable, capable of vanishing into *e*; whereas שִׁירָה = *shîrâ*, where the *i* is pure long, and constant. So בָּקֶר, *bôqer*, where the *ô* is tone-long and changeable; but כּוֹכַב, *kôkhābh*, where the *ô* is pure long and unchangeable. Though the usage is to represent the pure long vowel consonantly, this is not invariable: e. g. קִיטֹר *qîṭôr* may also be written קטור or even קטר; so קֹטֶל = קטל or קטל. But it is an almost invariable usage that the merely tone-long vowel does not have consonantal representation: e. g. לֶבֶב could not be ליבב. So, for קֹטֶל we may not write קוטל or קטיל.

<sup>1</sup> Sometimes also long *e* and *o*, but never *i* or *u*.

<sup>2</sup> The pronominal suffixes, however, *ka*, *ha*, *ta*, are usually written without ה; thus כָּ, not כה, &c.



EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS:

מה, מי, מימי, לי, לו, לין, לון, שירו, קומה, לולי, שירות,  
היניק, הושיעה, סוסים, הוריתי, קול, קולותינו, עוף, הובישו,  
היניקי, הוליכו, נא:

Write these Hebrew words, expressing the vowels by *vowel letters*:

qûm, qôm, shîr, shîrim, şûş, şûşôthênû, qôç, li, lô, lû, mê,  
mêshîbh, môth, hêlîl, hûl, hîlâ, hôçî, çîph, mêtçîç, tôbhê, nîrî,  
hôshîbhû, hôlikhû, lûlê, mênîqôthênû.

### § 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

1. So long as Hebrew was a living language, the helps to vocalization described in § 2. 3, though scanty, might be found sufficient. But when the language ceased to be spoken and became unfamiliar, fuller representation of the vowels was needful for correct reading. The proof of this is that the vowel-less text was frequently misunderstood by the Greek translators. E. g., Gen. 47. 31 "Jacob bowed upon the head of the *bed*" (mittâ): but in LXX, "of the *staff*" (matte). (Cf. Hebrews 11. 21.) The consonantal outline is the same for both words, המטה: had the vowels been original, the mistake could not have been made. So in Amos 9. 12 the *Edom* of the original becomes *men* (= Hebr. *adam*) in the translation (cf. Acts 15. 17); and in Zeph. 1. 10, "the *fish-gate*", הדגים *haddāghîm* of the original, becomes "the gate of the *slayers*", הרנים *hôr<sup>g</sup>ghîm*, in the translation. (This last passage also incidentally illustrates the early confusion of ר with ך). The necessity for determining the exact sense, in combination with the literary activity of the time, gave rise to the present very complete system of vowel signs.

As the pronunciation of the language was not expressed by signs but handed down by tradition, this tradition became an important branch of study. The word for "tradition" is *Massôrâ*, under which term was embraced the whole Textual Criticism of the Scriptures, including the vocalization and reading. Hence those who employed

#### 14 § 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

themselves about this have been called Massoretes, and the new system of vowel signs introduced by them is named the Massoretic System of Points.

The history of this system is difficult to trace. The names of its authors are quite unknown. So complicated and perfect a machinery of signs could have been matured only very slowly and by successive generations of labourers. The system probably dates from the sixth and seventh centuries; neither Jerome (d. 420) nor the Talmud (c. 500 A. D.) appears to know anything of vowel *signs*. Being the result of a formal scientific effort to express the pronunciation of the language, it is, like all systems of vowel notation arising in similar circumstances, completely phonetic; the new signs, however, are not regarded as integral parts of the word and are not placed among the consonants, but, with rare exceptions, beneath or above them, *outside* the word.

The names given to the vowel signs probably have some reference to the action of the mouth in uttering the sounds. These sounds are contained in the first syllable of most of the names.



1) This vocalic system, ingenious and comprehensive as it is, has one or two disadvantages, which, however, are more apparent than real. (a) It does not distinguish between long *i* and short *i*. E. g. in הִשְׁמַדְם the first *i* (in *hish*) is short, while the second is long. But the explanation simply is that, as every Hebrew syllable must begin with a consonant, and the last syllable must therefore be *dhām*, not *ām*, consequently the second syllable is not *midh*, but *mi*: and then to the first two syllables we have simply to apply the rule that the vowel of an unaccented shut syllable (i. e. <sup>unaccented</sup> one ending in a consonant) is short, while the vowel of an open syllable (i. e. one ending in a vowel) is long. Therefore the first *i* is short, and the second long, and there is no real confusion:—*hish-mî-dhām*.

(b) The risk of confusion, however, would seem to be much greater with the sign  $\text{ְ}$ , which may represent two vowels not only of different classes (first *ā*, and third, *o*) but even of different quantity (long *ā*, and short *o*). Doubtless the reason for the identity of sign was the approximate similarity of sound between these two vowels; just as *a* in words like *small*, is pronounced like *o*, and as, in some parts of England, words like *demand*, *command*, are pronounced not quite, but almost, like *demond*, *commond*, with the *o* somewhat sustained—something like *dema<sup>u</sup>wnd*, &c. It is convenient, however, for us to make a rather more definite distinction between the two sounds represented by  $\text{ְ}$ , by pronouncing the one as *ā* and the other as *o*. Here, again, there is no real confusion, as there is always some feature of the Hebrew word which puts the quality of the vowel beyond doubt: e. g. in בִּקְרָם (*boqrām*) the last  $\text{ְ}$  is *ā*, because the last syllable is accented, and therefore has the tone-long vowel (therefore *ā*), while the vowel of the first syllable, being shut and unaccented, will be short, (therefore *o*). So לִשְׁפֹּךְ־דָּם (two words treated as one) = *lishpokh-dām*. The same principle essentially applies to וַיָּגֶם way-yā-gom (the dot in the  $\text{ַ}$  doubles it, hence *yy*) though, for a reason to be afterwards explained, the accent falls on the penult. This syllable is open (and accented), therefore the





*ṣ̣ghôl*, *hātēph qāmeç*. This peculiar degree of vowel sound was heard chiefly in connexion with the consonants called *gutturals*, § 8, e. g. חָמֹר *hāmôr* (not חמר), אָמֹר *ʾēmôr* (not אמר), חֵלִי *hēlî* (not חלי); and occasionally, though rarely, with others, e. g. where a letter is followed by the same letter, as עֲנִי (*anʿnî*) where עֲנִי (*anʿnî*) might have been expected.

The sign of simple *shewa* , is also put under every consonant without a vowel of its own, if it be sounded and not final, § 5. 6. The *shewa* in this position is called *silent*, having no sound. E. g. in נִקְטָל *niqtāl*, the ק has , under it, because, unlike נ and ט, it has no vowel of its own; on the other hand, ל, though, like ק, it has no vowel of its own, is written without , because it is final.

It is unfortunate that the same sign , should be used to indicate both sound and silence—on the one hand, an indistinct vowel, on the other, merely the end of a syllable; but, as we shall see, there is little possibility of confusion in practice. It ought to be remembered that two sounded or vocal *shewas* cannot come together; e. g. such a form as דְּבָרִי *dʿbh'rê* is manifestly impossible: therefore when two *shewas* occur together, as in יִקְטְלוּ, the first must be silent *shewa* ending the syllable (*yiq*) and the second the vocalic *shewa* beginning, the new syllable *ʿlû* (or perhaps even constituting by itself the second syllable ʿ cf. § 5. 2).

4) *Position of the vowel sign*. The vowel sign stands under the consonant after which it is pronounced, as מַר, *mar*, bitter, נָמֵר, *nāmēr*, a leopard; with the exception of *hōlem*, which stands over the left corner of the consonant which it follows, as חֹק *hōq*, statute, קָטַן *qāṭon*, little, and *shūreq*, which has the compound sign, as סוּשׁ *śūš*, a horse. Final *kaph* occurs only with *qameç* and *shewa*, and these it takes in its bosom, (not beneath it) as בָּךְ, בְּךָ, *bʿkhā*, bakh, in thee.

A *hōlem* preceding שׁ coincides with its point, as מֹשֶׁה *mōshe*, Moses, not מֹשֶׁה. But there is no possible ambiguity; for as the consonant מ at the beginning must have a vowel to follow it, and as none is visible, not even a *shewa*, the vowel must be concealed somewhere—it is really the vowel ʾ ab-



sorbed in the point of the ש. Similarly a hōlem following ש coincides with its point, as שִׁנָּה *sônē'*, *hating*. Here again there can be no dubiety: the word could not be read as *s'ne'*, which would be שִׁנָּה. The figure ש will be *sho* at the beginning of a syllable, and *os* elsewhere, as שֹׁמֵר *shô-mēr*, *keeper*. This could not be *osmēr*, for than we should have a word beginning with a vowel, which is impossible; יֵרֵשׁ *yîr-pōs*, *he treads*. There is no temptation to read the last syllable of this word as *shō*, for the פ could not then be construed in the word at all. The first syllable is manifestly *yîr*: the פ must therefore begin a new syllable, and be accompanied, if not by a full vowel, at least by a sounded *sh'wa*. But there is no *sh'wa*, therefore the dot on the right tip of the ש indicates the vowel *o*, and the second syllable must be *pōs*.

When *hōlem* precedes the letter א at the end of a word or syllable, the point is placed on the right apex of the letter, as בָּא *bô'*; when it follows, the point is on the left apex, as אָב *'ôbh*. When the א begins a syllable, the *hōlem* occupies its proper place, as בָּאֵם *bô'am*.

EXERCISE: TRANSLITERATE THE FOLLOWING HEBREW WORDS INTO ENGLISH, AND ENGLISH INTO HEBREW WITH MASS.

VOWELS.

יָד, גֵּר, חוֹן, חֶק, נֶם, עַל, שׁוֹם, אֵם, אָף, עֵבֶר, בָּדָה, דָּבָר, צָר,  
צָרָה, עִיר, אָכַל, חֹזֵק, אֲשֶׁר, רָפֵשׁ, שִׁפְטָה, קָם, רָץ, רוּץ, הִנֵּם,  
וּן, דִּבֶּר, אֲמַת:

gam, bôr, bôsh, shûbh, shîr, shôr, shām, hōq, 'im, 'im, kōl, qōl, 'am, har, rōbh, rūç, harōgh, çêl, hêq, māshāl, m'shal, qōtêl, shālôm, yârûç, qômam, po'olô, 'eshoph, heh'ziq.

§ 4. COALITION OF THE MASSORETIC AND  
TEXTUAL VOCALIZATION.

The Massoretes are supposed to have abstained from any alteration of the written consonantal text. The rudimentary vowel system expressed by the vowel letters remained un-

touched. At the same time their own system was not a mere supplement to this but a thing complete in itself. It thus happens that in all those cases where a textual vowel already existed, there is now a double vocalization, the textual and the Massoretic, the effect of which is to confuse the beginner. Thus on the older system, *qôl* would be קול, and *shîrâ* שירה; with the Massoretic vowels alone, these words would be respectively written קל and שך. But in reality the vowels were added to the existing consonantal text, which motives of reverence left intact, and in which the naturally long vowels were, largely, already consonantly represented. Therefore we have the forms קול and שירה, in which the vowels are practically written twice. Forms like these graphically represent to us two widely separated stages in the development of Hebrew vocalization.

A vocalic consonant, used as a *consonant*, is not usually followed by that same consonant used as a vowel: in such a case only the vowel sign is written, e. g. מִצְוֹת (*miçwôth*, *commandments*) in which the ו must be consonantal (*w*; cf. sing. מִצְוָה *miçwâ*) is better than מְצִוֹת (in which the first ו would be consonantal and the second vocalic). Again in such a word as אֲוֹן *âwôn*, the ו must be consonantal (*w*), as the first syllable is אַ, and a consonant is needed to start the new syllable.

There is a manifest disinclination to multiply these consonants, in their vocalic use, within the same word: consequently the same consonant is seldom twice thus used in consecutive syllables: e. g. שְׂרִים (*shîrîm* for שִׁירִים), קָטְלֵהוּ (*qâṭlûhû*, for קָטְלֵהוּ).

When the consonantal letter is present (as in חֵק *hêq*, *bosom*) the syllable is said to be written fully (*scriptio plena*), when it is absent (חֵק) the syllable is said to be written defectively (*scriptio defectiva*). See also § 9.

When vowels are written fully i. e. with the vowel sign and the vocalic consonant, the Massoretic point stands in its proper place under the consonant which it follows, except *hôlem* which is placed over the *waw*, e. g. חֵיל (not חִיל) *hîl*; חֵל *hêl*, but חוֹל (not חול) *hâl*.

Exercise. Write the words in Exercise § 2 with the Massoretic as well as Textual vowels.

### § 5. PRINCIPLES OF THE SYLLABLE. READING.

1. a) Hebrew is a strongly accented speech, and the Accent or Tone to a great extent rules the various vowel changes in the language. It is important to know where the accent falls, as the same word, differently accented, may have two widely different meanings: e. g. נָחָה *nāḥa*, she rested, but נָחָה *nahá*, he led; so בָּנוּ (בָּנוּ) *banú*, they built, but *bánu*, in us. Usually, however, the accent falls on the last syllable of the word, e. g. יָשָׁר *yāshār*, upright, זָקֵן *zāqēn*, old; in certain cases it may fall on the penult, e. g. קָרֵן *qēren*, horn, אוֹזֶן *ōzen*, ear.

b) If the accent be on the penult, either the accented penult or the unaccented final must be open: e. g. סֵפֶר *sēpher*, book; קָטַלְתָּ *qatálta*, thou hast killed.

2. *Kinds of syllable.* A syllable ending in a vowel is called *open*, as קָ *qā*; one ending in a consonant is called *shut*, as קַל *qal*. Every syllable must contain a vowel, and the sh<sup>w</sup>a or indistinct sounds are not usually considered sufficiently vocalic to form syllables: e. g. וְקָנִים would contain two syllables, *ʔqē|nīm*. Some, however, regard sh<sup>w</sup>a, simple and composite, as (like the full vowel) constituting a syllable, and would consider this word trisyllabic *ʔqē|nīm*. In prose, little depends upon the decision of this question.

3. *Vowel of the syllable.* The vowel of an open syllable is long e. g. הָ in חָכָם *hākhām*; it may be short if it has the accent, as מֶ in שְׁמַיִם *sha-má-yim*. The vowel of a shut syllable is short; it may be long if it has the accent. In נִקְטָל *nīqtāl*, e. g. the *i* of the first syllable, which is shut, is short, while the *ā* of the last syllable, though it is also shut, is long, because that syllable, being the last, is accented. (The sign ֿ could not therefore be *o*, which being short, would imply that the syllable was unaccented.)

The vowels *i* and *ū* cannot stand in a shut syllable before two consonants, even with the accent. We shall see the bearing of this in § 40. 6.

4. Another kind of syllable, not uncommon, is the *half open*. It has a short unaccented vowel, but the consonant that would naturally close it is pronounced with a slight vowel sound after it represented by *sh<sup>e</sup>wa*, and thus hangs loosely between this syllable and the one following, e. g. **בְּקָטַל** *biq̄tōl*, in *kill*ing; which is not *biq-tōl* nor *bi-q<sup>e</sup>tōl*; **יִשְׁרֵי** *yishrê*, which is not *yish-rê* nor *yi-sh<sup>e</sup>rê* (though, without dividing into syllables a fair transliteration would be *biq<sup>e</sup>tōl*, *yish<sup>e</sup>rê*). If the first syllable were absolutely closed, the *sh<sup>e</sup>wa* would then necessarily be silent, whereas *sh<sup>e</sup>wa* in words of this kind (as will be seen when the forms are mastered) always represents an ultimate full vowel; e. g. the original word, from which **יִשְׂרָאֵל** comes is **יִשְׁרָאִים** *y<sup>e</sup>shārīm* (sing. **יִשָּׁר** *yāshār*), and the second vowel, it is felt, ought not to be allowed to disappear absolutely. The vocalic *sh<sup>e</sup>wa*, therefore retains it, so far as it can be retained.

Some scholars, however, emphatically deny the existence of the half open syllable, treating the *sh<sup>e</sup>wa* in such cases as silent and the first syllable as shut. Sievers e. g. says: "A syllable is *either* open, *or* closed: there is no such thing as an intermediate". The truth probably is that, for the reason given above, the *sh<sup>e</sup>wa* was originally sounded, but that in course of time, through rapid or careless speech, it gradually disappeared (just as the *e* has been lost in *past(e)ry*, and as in careless speech, the *i* tends to be lost in *family*, and the *o* in *history*). We shall throughout regard the *sh<sup>e</sup>wa* in such cases as sounded, and the syllable as half-open, as some phenomena we shall soon meet can perhaps be better accounted for on this assumption than on the other (§ 6. 2d).

5. *Beginning of the syllable*. Every syllable must begin with a consonant: such a word as *ore* would therefore in Hebrew have to begin with an א—thus, **אֹר** or **אֶר**.

(The only exception is the conjunction ו *w<sup>e</sup>* which, in certain cases, is written וּ *û* cf. § 15. 1 c).

No syllable can begin with more than two consonants (nor even with more than one, if the *sh<sup>e</sup>wa* under the first consonant be held to constitute a syllable). When a syl-



lable begins with two consonants, *i. e.* if the first consonant has no *full* vowel of its own, the two consonants must be separated by the slight vocalic sound indicated by *sh'wa* simple or composite, which is placed under the first, as קָטַל *q'tol*, *kill*, חֲלֹמִי *h'lò-mî*, *my dream*; *i. e.* קָטַל and חֲלֹמִי are not possible. Hebrew would not say *dream* or *plan* or *umbrella*, but *d'ream*, *p'lan*, *umb'rella*—forms which one may hear from very slow speakers, especially if uneducated. So in modern Semitic speech, *Protestant* becomes *b'rootestanti*. The Semites seem almost constitutionally incapable of pronouncing two consonants together, and Greek, Latin, or modern words involving this collocation are treated, in transliteration, either as above, or by prefixing what is known as the prosthetic aleph (א) to the initial consonant: thus *Scotland* becomes 'iscotalandi (cf. Fr. *esprit*, from *spiritus*; Ital. *lo specchio*, for *il specchio*).

Thus the place of *sh'wa* vocal, simple or composite, is under the first of two consonants that begin a syllable.

6. *End of the syllable.* A syllable may end in a vowel or consonant, that is, be either open or shut (No. 2). None but a final syllable can end in more than one consonant; and a final in not more than two (e. g. יָשַׁק *yashq*) and the two cannot be a double letter. Therefore, such a form as קָל *qall* (letters are doubled by the insertion of a point, cf. § 7) is impossible. In its stead appears simply קַל *qal*. A true double letter requires a vowel after it; e. g. קָלָה *qallâ*. The seemingly exceptional אַתָּ (ʿatt) *thou* (fem.) is explained by the fact that the word was originally אַתִּי *'atti*.

*Simple sh'wa silent is placed under the consonant that ends the syllable*, if the consonant be sounded and not the last letter of a word, as נִקְטַל *niq-tâl*. A consonant not sounded (*i. e.* quiescent) does not take *sh'wa*, e. g. רֶשִׁית, not רֵשִׁית *rê-shith*, בִּימִי, not בֵּימִי (because the א and י are not sounded); nor does a single final consonant (e. g. שָׁם, not שֵׁם), except *kaph*, which takes *sh'wa* in its bosom, probably to distinguish *kaph* כּ from *nun* ן (thus לָךְ, not לַךְ *lakh*). But two sounded consonants at the end of a word both take *sh'wa*, as קֹשֶׁט *qōshet*. If, however, the first is silent and consequently drops the

sh<sup>e</sup>wa, the second drops it too; thus, לִקְרֹאת *liqrath*, because the *ś* is silent.

Words ending in two consonants are rare.

In a few words, e. g. חֶטֶא *hēt sin*, וַיָּרָא *way-yar* and he saw, or *shewed* גַּי *gay valley*, the presence of the *ś*, though now otiose, is justified etymologically.

Rule for placing *Sh<sup>e</sup>wa*. The rules in 5 and 6 regarding sh<sup>e</sup>wa (simple and composite alike) may be put briefly thus: *Sh<sup>e</sup>wa* (simple or composite) is to be placed under every consonant without a full vowel of its own, if the consonant be sounded (not quiescent) and not the single final letter of a word.

Examples on the Syllable:

קָטַל *qā-tál*; קָטַלְתִּי *qā-tál-ti*; קָטַלְתָּם *q<sup>e</sup>tal-tém*; כְּרָבִים *k<sup>e</sup>rû-bhî'm*; יִשְׁקֹלוּ *yish-q<sup>e</sup>lû'*; הַבְּדִיל *habh-dî'l*; מַמְלֶכֶת *mam-lé-kheth*; עֲבָדִים *'abhā-dhî'm*; אֱלֹהֵיהֶם *'êlô-hé-khā*; יְלִידֵי *y<sup>e</sup>lî-dhê'*; יָשַׁק *yashq*; יֹאמַר *yē-ā-mér*; חֲלִינוּ *h<sup>e</sup>lā-yê'-nû*.

If, however, the vocal sh<sup>e</sup>was be counted as syllables (cf. no. 2) then we shall have *q<sup>e</sup>-tál-tem*, *h<sup>e</sup>-lā-yê'-nû*, &c.

EXERCISE. WRITE THE FOLLOWING WORDS IN ENGLISH, DIVIDING THEM INTO SYLLABLES:

אֱלֹהִים, חָלִי, חֲמֹר, אָרִי, מְרַחֵק, הִלָּהֵן, נִשְׁקָלוּ, מִצְפָּצְפִים, קָמְנוּ, קָצִיר, לְאֻנָּשִׁים, הִקְטִילָהּ, הִקְטִיל, יָפֵת:

Write these Hebrew words: qôṭēl, qām, 'ekhtōbh, māqôm, wlô, mizmôr, qitlû, shāmāyim, qû'mû, lmînēhû, ûlyāmîm, yéreq, lilqôṭ, mamlākha, lshālôm, shmônîm, shnê, mqômî, yôrshîm, nilham, yisrā'el, shmô, ná'ar, hāmôrîm, le'eshōph, 'amalnû.

Note. In the above English words simple sh<sup>e</sup>wa, silent or vocal, is not expressed: the exercise is set partly for practice in placing it. The accent, unless marked, is on the last syllable, both in the Heb. and English words.

## § 6. THE VOWEL SYSTEM AND THE TONE.

The principles of this paragraph are of fundamental importance: practically the whole vocalization of the language



depends on them. They should therefore be very clearly grasped before passing on.

The following table is the same as that on p. 15, though the classes of vowels are placed in a different order, to shew better some points of connexion between them.

FIRST CLASS.	SECOND CLASS.	THIRD CLASS.
A sound.	I and E sounds.	O and U sounds.
a) naturally long vowels $\overline{\text{a}}$	$\overline{\text{a}}$ $\overline{\text{e}}$	$\overline{\text{o}}$ $\overline{\text{u}}$
b) pure short $(\text{a})$ $\text{a}$	$\text{a}$ $\text{e}$	$\text{o}$ $\text{u}$
c) tone-long $\overline{\text{a}}$	$\overline{\text{a}}$	$\overline{\text{o}}$
d) vanishing of tone long $\text{a}$	$\text{a}$	$\text{a}$
e) ..... under gutturals $\text{a}$	$\text{a}$ $(\text{a})$	$\text{a}$

As we have already seen § 3. 2,  $\ddot{u}$ , though usually short, may be regarded as tone-long in the first syllable of words like מֶלֶךְ, and (written  $\ddot{u}$ ) as pure long in forms like תִּגְלִינָה *tighléná*, and סִסְיָה *súsehá*.

1. *Unchangeable vowels.* The vowels in the first line being naturally long, whether pure or diphthongal, remain unaltered in all forms of the word. They are the vowels *â î û ê ô*. Thus the long vowel in the words *qâm*, *hîq* or *hêq*, *shûr*, *qôl*, *sûs*—being naturally long, and therefore (in the case of second and third class vowels) usually, though not necessarily or inevitably having consonantal representation—remains unchanged through all possible transformations of the word. The pure short vowels also, standing generally in shut syllables (§ 5. 3), are from position unchangeable, because, if the syllable be truly shut, it cannot be entered, and the vowel within it is therefore invulnerable. They are *a i u e o*. Thus the first vowel in the words *qâmmû*, *merhâq*, *misrâq*, *moqtâl*, *mushlâkh*, is unchangeably short, because the syllable is shut.

2. *Changeable vowels.* It will be well at this point to remind ourselves that, though Hebrew has strongly marked peculiarities of its own, the effect of the tone upon adjacent vowels is not without parallel even in our own language. The vowels in the first three syllables of the words *analogue*,



usual, has a long vowel; the pretonic is open (because the last syllable is רִים *rîm*) and therefore requires a long vowel, פִּי; and the syllable before the pretonic, being open (יָ *yā* in the original singular) must be accelerated, by its vowel being reduced to the faintest vocalic sound, viz. sh'wa: יִ *yē*. Thus, the word whose original is יִשָּׁר becomes יִשְׁרִים and can become nothing else. No more serious violations of Hebrew vocalization could be conceived than such forms as יִשְׁרִים or יִשְׁרִים. Naturally, the vowel of the syllable before the pretone cannot vanish into a sh'wa, if it be an unchangeably long vowel (e. g. בּוֹכְבִּים *kôkhābhîm* manifestly could not become כְּכְבִּים *k'khābhîm*, as the ô with its consonantal representation, is unchangeable); nor can it so vanish, if the syllable be shut, (e. g. נִקְטְלִים could not become נִקְטְלִים. The syllable נִקְ *niq* is closed, and its vowel cannot be touched: besides נִקְ would be an impossible form, as a syllable requires a full vowel.)

In the illustration יִשָּׁר the vowel of both tone and pretone happens to be *ā*; but any of the long vowels may appear in either place, e. g. זָקֵן *zāqēn*, קָטַן *qāṭān*, לָכֵב *lākhēb*.

The rules may be summed up as follows: *the final accented shut syllable, and the pretonic syllable, if open, have tonic-long vowels; the vowels before the pretonic are, where possible, reduced to sh'wa.*<sup>1</sup>

The vowel of the tone or pretone may, of course, happen to be long by nature: לָשׁוֹן *lāshôn*, tongue, נָשִׂיא *nāsî'*, ruler, קוֹטֵל *qôṭēl*, killing, כּוֹכֵב *kôkhābh*, star.

The indistinct vowel arising from the loss of a vowel of any class under ordinary consonants is *simple sh'wa vocal*; thus: יִשְׁרִים from יִשָּׁר, לָכֵב from לָכֵב, בְּקָרִים from בָּקָר.<sup>2</sup> Under *Gutturals* (§ 8), it is one of the *hatephs*, generally *h. pathah*

<sup>1</sup> Only in very rare cases and with vowels long by nature in the tone, do indistinct vowels fall in the place immediately preceding the tone, as כְּתָב *k'thābh* (a writing), יְקוֹם (substance).

<sup>2</sup> These words, accented on the penult in seeming contravention of the rule, will be explained in § 29, and need not now perplex or detain us.

for vowels of first and second class, (i. e. *not* ה. s<sup>g</sup>hol for second class) and ה. qameç for vowels of third class: thus, חֲכָמִים from חָכָם, חֲלָבִים (not חִלָּבִים) from חָלָב<sup>1</sup>, חֲרָשִׁים from חָרָשׁ<sup>1</sup>.

d) Two sounded sh<sup>e</sup>was must never come together. When, therefore, through processes of inflection or composition, this would happen, *the first becomes a full short vowel, most commonly the vowel hireq*, e. g. יִשְׂרָי = יִשְׂרֵי yish<sup>e</sup>rê from יִשְׂרָי upright. Here, as so frequently, an original *a* (in yashar) has been thinned to *i* (cf. *instant, covenant* becoming in careless speech *instint, covenint*: cf. § 2. 2. 4).

If the first of the sh<sup>e</sup>was be a composite, (as will happen when the first consonant is a guttural, cf. § 8. 2) the short vowel arising is not *i*, but is generally the full vowel corresponding to the composite sh<sup>e</sup>wa. Thus חֲכָמִי (from חָכָם wise), becomes not חֲכָמִי but חֲכָמִי hak<sup>e</sup>mê. That is, ~~the flavour of~~ the original vowel is retained; and this occasionally, but rarely, happens with other than guttural consonants: e. g. כְּנָפִי (from כָּנָף *a wing*) becomes, not כְּנָפִי but כְּנָפִי kan<sup>e</sup>phê.

e) The *new syllable* arising with this short vowel in such cases is generally *half open* (§ 5. 4). That is, the יֵשׁ in יִשְׂרָי and the חֶך in חֲכָמִי are not completely closed, for the sh<sup>e</sup>wa is not silent but sounded; nor yet are the ך and the ך completely open, for that would make these vowels long, thus giving them an importance which the history of the forms shews that they do not deserve. A sh<sup>e</sup>wa in such a place (יִשְׂרֵי) would have no right to become a long vowel. The syllable is therefore commonly regarded as half open, because it is neither quite open nor quite closed.

These loose or half open syllables become perfectly easy to understand, when we remember that the sh<sup>e</sup>wa represents an original full vowel. Or conversely, if by processes of inflection or composition, an original full vowel is reduced to a sh<sup>e</sup>wa, the sh<sup>e</sup>wa must be sounded, and the syllable to

---

<sup>1</sup> These words, accented on the penult in seeming contravention of the rule, will be explained in § 29, and need not now perplex or detain us.



which it belongs is regarded as half open. If it were to be regarded as closed, then the sh<sup>e</sup>wa would be silent, and the original full vowel would have disappeared without trace: whereas it is one of the fundamental principles of Hebrew to conserve, in whatever way possible, the ultimate elements of words. E. g. to consider the first syllable of יִשְׂרִי as closed and the sh<sup>e</sup>wa as silent would obliterate the fact that originally a full vowel (*a*) stood between *sh* and *r* (pl. יִשְׂרִים, sing. יִשְׂר). The only way of preserving this in the derivative form of the word is to treat the sh<sup>e</sup>wa as sounded, not silent, and therefore to regard the syllable as half open: we therefore transliterate *yish'rê* rather than *yishrê*. This principle covers most of the illustrations of the half open syllable. E. g. Imperatives (2<sup>nd</sup> pl.), like קָטְלוּ are half open, because the sh<sup>e</sup>wa corresponds to a full vowel in the singular קָטַל (i. e. *qitlû* from *qetol*: the original *ō* is now represented by *e*).

Similarly with nouns: בְּרָכָה *b'rākhâ*, with a suffix becomes (first בְּרַכְתִּי, then) בִּרְכַּתִּי, i. e. not *birkāthû*, but *bir'klhāthî*.

f) The principles stated in subparagraphs b) and c) are carried out both in nouns and verbs. There are however two remarkable exceptions:

*First*, the law in b) regarding the tone-long vowel in the final accented shut has not been carried out fully in the case of the vowel *a*. (i) *Verbs* always write *á* for *ā* (except in pause): Thus, קָטַל *qāṭal*, *he killed*, not קָטַל—that is, the last syllable, though accented, has the *short* vowel, if it be *a*. This *á* in verbs is subjected to change precisely as if it were *ā*. (ii) *Nouns* regularly write *a* for *ā* in the hurried form known as the construct state, to be described in § 18: Thus the construct of יִשְׂר is יִשְׂר (not יִשְׂר).

*Second*, in opposition to the law in c), in the case of *verbs*, the sh<sup>e</sup>wa stands not in the second place from the tone but immediately before it. Thus, while the noun (or adjective) inflects יִשְׂרָה, יִשְׂרָה (fem.) *y'sharâ*, the verb inflects יִשְׂרָה, יִשְׂרָה *yāsh'râ*, the sh<sup>e</sup>wa being sounded to represent the original vowel *a*. So adj. הָכֵם, הִכְמָה; vb. הִכְמָה, הָכֵם. (But see § 10. 2b.)

## EXERCISE: CORRECT THE FOLLOWING WORDS

לְבָבִי, מְדַבְּרִים, וְקָנִים, חֲדָשִׁים, בּוֹכָבִים, קָטְלוּ, קָטְלָתָם, קָטְלָנוּ,  
קָטְלָנוּ סִפְרִים, עֲנָבִים, צִדְקָתָנוּ, דְּבָרֶיךָ, גְּדוּלִים, הִקִּימוּתָם, שְׁמִים,  
חֲכָמָה, אֲלָפִים, תִּשׁוּב, יָקִים:

Note. The accent falls on the last syllable, unless where otherwise indicated.

§ 7. DĀGHĒSH. THE LETTERS "BEGHADHKEPHATH".  
(ASPIRATES).

1. The word *Daghesh* is from a root which possibly expressed the idea of *hardness*. The sign of *Daghesh* is a point in the bosom of a letter, and this point was used, (i) with the ב ג ד כ פ ת letters to indicate their harder pronunciation (ב *b*, &c.), and (ii) with consonants generally, to denote duplication—or more strictly, a strengthening, which can best be indicated by duplication. The former is called *Daghesh lene*, the latter *D. forte*.

2. *Daghesh lene*. Hebrew has not two sets of consonants for the sounds *b g d k p t* and their softer forms *bh gh dh kh ph th*. It distinguished the sounds by means of the point *Daghesh* (§ 1. 3). The harder sounds it expressed by inserting the point, as ב *b*, פ *p*, ת *t* &c., leaving the unmodified consonant פ ת פ &c. to express the weaker, *bh ph th* &c. The softer sounds were natural or easy only after vowels; hence the rule:

*The six letters ב ג ד כ פ ת (therefore known as b'ghadhkephath) are hard and therefore have Daghes lene whenever they do not immediately follow a vowel sound: when they do immediately follow a vowel sound, they do not take the Daghesh—thus זָכָר zā-khār, יִזְכֹּר yiz-kōr. The first כ follows a vowel (ā) and therefore has no daghes; the second כ does not follow a vowel (as the first syllable is closed, yiz) and therefore has the daghes.—Hence these letters receive the point: always at the beginning of a sentence or clause; always in the middle of a word after a shut syll.; and generally at the beginning of words.*



For this purpose, vocal sh<sup>e</sup>wa, simple or composite, has the same effect as the full vowels; e. g. **וְכֹר** *ṣ<sup>e</sup>khōr*, **חָכָם** *h<sup>a</sup>khām*. Such forms as **וְכֹר**, **חָכָם** are impossible, as they would imply that no vowel preceded the **כ**, which would again imply that **ו** and **ח** were silent—a manifest absurdity. In this way we can easily tell, in the case of the *b<sup>e</sup>ghadhk<sup>e</sup>phath* letters, whether a syllable is half open or not: e. g. **בְּלִבּוֹ** (in his heart) must be *bil<sup>e</sup>bhābhō* (pronounce *bil<sup>e</sup>vavo*). If pronounced *bilbavo*, it would require to be written **בְּלִבּוֹ**. This would be wrong, as the original word for *heart* is **לֵב**; *his heart*, by § 6. 2 b c, is **לִבּוֹ**; and this *vocal sh<sup>e</sup>wa*, representing an original full vowel *ē*, must not be allowed to disappear into a *silent sh<sup>e</sup>wa*. Being therefore sounded, it keeps the possible daghesh out of the following *beth*.

The only other thing that need here be said is that Hebrew does not point mechanically, but considers words in their relations to each other. Therefore, if a word beginning with a *b<sup>e</sup>ghadhk<sup>e</sup>phath* letter be very intimately connected with an immediately preceding word ending in a vowel, the two words are treated practically as one, and the Daghesh is not inserted. Contrast, e. g. **וַיְהִי־כֵן** *and it was so*, Gen. 1. 7 (where the connection is very intimate, and further indicated in Hebrew by the hyphen, cf. § 10. 3) with **וַיְהִי כִּי** *and it came to pass, when &c.*, Gen. 6. 1 (where the connection is broken, and a new start is made with **כִּי**).

3. *Daghesh forte*. Hebrew does not write a double consonant. To indicate that a consonant is doubled, or rather strengthened, it inserts in it a point, as **קָלוּ** *qal-lû*. When so used the point is called *D. forte*. The syllable before this daghesh is necessarily shut, for **קָלוּ** = **קָלְלוּ**, and its vowel therefore short. Daghesh forte can be inserted in the letters **א** and **י** when they are used consonantly: thus **צִיָּא** *ṣiyā*, dryness, **חֵיָּא** *ḥiyā*, he preserved alive, **צִיּוֹן** *ṣiyṣôn*, Zion, **צִוָּא** *ṣiwwâ*, he commanded, **צִוּי** *ṣawwû*, command (imp.), **קָוָם** *qawwām*. There is no danger of this duplicated *ww* being confused with the vowel *shûreq*, because, in the nature of the case, a duplicated letter must be preceded by a vowel, and, conversely, if there be a vowel before the **י**, then the **י**

must = *ww* and not *û*. If, e. g. in קָנָם we gave *û* the value of *û*, there would be no consonants with which to read the vowels — and  $\frac{1}{2}$ . The word is therefore = קָנָם i. e. *qawwām*.

The duplicated consonant should be distinctly and firmly enunciated, as in Italian.

When, by processes of inflection, a consonant is written twice, with a *silent* sh<sup>e</sup>wa between, d. forte is used: thus, נָתַנְנִי *nathannu* becomes נָתַנְנִי. But if the sh<sup>e</sup>wa be *vocalic*, the daghesh f. must not be used; thus, קָלָלַת *qil'ath* must not be written קָלַלַת *qillath*, because the sh<sup>e</sup>wa is sounded, representing as it does an original *ā* (קָלָלָה *qelālā*).

It is important to note that the gutturals (א ה ח ע) cannot be duplicated, and therefore cannot take daghesh forte. Thus, we cannot write שַׁעַר or שַׁעַת.

4. D. *lene* is peculiar to the six *B<sup>e</sup>ghadhk<sup>e</sup>phath*; but these letters, like all consonants except the gutturals, may be doubled and take daghesh forte: thus שִׁבְּרַ שִׁבְּרַ *shibbēr*, he broke in pieces. In these cases it is the hard sound of the consonant that is doubled: i. e. we say *shibber*, not *shivver*; so סַפְּרַ סַפְּרַ *sappēr*, relate (imp.) not *saffēr*.

Daghesh forte and daghesh lene can never be confused, because daghesh forte, as we have seen, is always preceded by a vowel; daghesh lene, never. Thus, in מִדְּבָרַ *midhbār*, the daghesh in the ב is necessarily d. lene: were it d. forte, it must have a full vowel before it to constitute the closed syllable ending in the first *beth*, whereas it has no vowel at all. Even if it were possible, as it is not, to regard the sh<sup>e</sup>wa as vocalic, it could not form the vowel of the assumed closed syllable. Consequently this word could not conceivably be read as *midh<sup>e</sup>bbar*: the last syllable is בַּר, but the one before it could not possibly be דְּבַר—between the ד and the ב there would need to be a full vowel, e. g. דֶּבַר. On the other hand, the daghesh in the *beth* of the word מְדַבְּרַ *m'dhabbēr* is necessarily d. forte, because it is preceded by a vowel. Consequently there is never any real confusion.

5. *Omission of Dagesh forte*. In the case of the consonants ק נ מ ל ו י, when written to a sh<sup>e</sup>wa, the d. forte is very frequently omitted where

usage would lead us to expect it: e. g. הַיָּאֵר (not הֵיָאֵר) *the Nile*, עִוְרִים (not עוֹרִים) *blind*; הַלְלוּ (not הֵלְלוּ) *praise ye*, הִנְנִי (not הֵנְנִי) *behold me*, מְבַקְשִׁים (not מְבַקְשִׁים) *seeking*, יִקְחוּ (not יֵקְחוּ) *they will take*. This also applies to sibilants, esp. when followed by a guttural: e. g. כִּסְאוֹ not כִּסְאוֹ: so יִשְׂאוּ not יֵשְׂאוּ. It is most natural to regard the sh<sup>e</sup>wa as vocalic (since it must have been sounded in the original form of the word) and the previous syllable consequently as half open.

6. *Insertion of Dagesh forte*. D. forte is sometimes inserted in a consonant to secure the more audible enunciation of the sh<sup>e</sup>wa under it: e. g. עֲנִבִי 'in-n'bhê for עֲנִבִי 'in-bhê. This is known as *D. forte dirimens*. In certain cases two words, of which the first ends in  $\text{־}$ , ה־, or ה־, may be closely connected by the insertion of a D. forte at the beginning of the second word: e. g. עָשִׂיתָ זֹאת *thou hast done this*. This always happens when זֶה (this) or מַה (what) is joined by maqqêph to the following word: e. g. זֶה-שְׁמוֹ *this is his name*; מַה-לָּךְ *what to thee?* *what aileth thee?* This is known as *D. forte conjunctivum*.

7. *Mappiq* (extender). The same point is used in the letter Hê, when final, to indicate that it is to be pronounced, and is not a mere sign of a vowel. When so used the point is called *Mappiq*, as אֶרְצָה *arçâh* (*h* sounded) *her land*, whereas אֶרְצָה = *arçâ*, towards (the) land (cf. § 17. 3).

#### EXERCISE ON DAG. LENE AND FORTE.

*Write these Hebrew Words.*

1. gam, kôl, dām, bēn, 'ēt, môt, pat, kap, keleb, tiktôb, kâtabtâ, bkû, lbad, dābār, blektkâ, mishpât, midbār, btôk, malkî, yabdêl, kôkâbîm, kbadtem, tikbdî, kašpkâ, ḥelqkâ, midbrêkem, lâredet, yirb, yibk, gdôlîm, wtâgêl.

2. mbaqqshîm, ḥallôn, hammâyim, wayyinnâgpû, limmadt, dibbêr, mdubbār, šappdû, mišpêd, bkašpkem, shabbât, mibbnê, çippôr, ykattêb, bqîrkem, baddâm, bôdêd, yitnû, lbaddô.

Note. In this exercise the *B<sup>e</sup>ghadhk<sup>e</sup>phath* are expressed by ordinary hard letters, and sh<sup>e</sup>wa is not expressed, as the exercise is set for practice on the syllable.

#### § 8. THE GUTTURALS.

The letters ע ה ה א are called *gutturals*. The ע is a firmer sound of the same kind as א, and ה a firmer sound of the same kind as ה. ה and ע are much stronger letters than ה and א. The gutturals have the following peculiarities:

1. They prefer about them, particularly *before* them, the *a* vowels, and a final guttural must be preceded by *pathah* or *gameç*.

(a) *Pathah furtive*. Any short vowel before a final guttural becomes *pathah*; and between any long vowel (other than *gameç*) and the final guttural there steals in, in utterance, the sound of short *a*. In other words, a short vowel is dislodged in favour of *pathah*; a long vowel is retained, but a *pathah* is inserted. Thus we write מֶלֶךְ *melekh*, but מֵלַח *melah* (not מֵלֵחַ *meleh*): so הִשְׁלִיךְ *hishlikh*, but הִשְׁלִיחַ *hishlich* (not הִשְׁלִיחַ *hishlih*), גָּבְוֹהַּ *gābhôah* (ה as the mappiq shews is consonantal § 7. 7). A remote analogy may be found in the faint vowel that is sometimes allowed to creep in before the *r* in such words as *here*, *fire* (*he<sup>a</sup>r*, *fi<sup>a</sup>r*). This short *a* is therefore called *path. furtive*. This *pathah*, as the last illustration shews, is written *under* the final guttural, but pronounced *before* it. Thus רוּחַ *spirit*, is pronounced *rûah* (not *rûha*: no Hebrew word ends in a short *a*). The *pathah furtive* disappears when the guttural ceases to be final: thus רוּחִי *rû-hî*, my spirit; הִשְׁלִיחָהּ.

*Pathah furtive* is never written to final א, which is silent: thus נָבִיא *nābhî*, not נְבִיא. Further, if the final guttural is preceded by *gameç*, which is already a vowel of the *a* class, it does not require and cannot tolerate *pathah furtive*: thus נִשְׁלַח *nishlah* (not נִשְׁלַחַּ *nishlāah*).

(b) The short *i*, falling before gutturals not final, is usually depressed to *e*: thus יָכַד, but יֶחֱדַל (not יִחְדַּל). This depression of *i* to *e* may also take place *after* a guttural; thus סִפְרִי *my book*, but עֲזָרִי (not עֻזִּי) *my help*. A similar depression of the vowel may be observed in careless Scotch pronunciation: thus, *sick* becomes *seck*; *give*, *gev*; — though here it is not confined to gutturals: thus, *deliver* becomes *dellever*.

(c) The letter ר which, alike in sound and treatment, has many affinities with the gutturals, not always (cf. בָּסָר unripe grapes) but very frequently has the vowel *a* before it. Thus וַיָּסַר *wayyāsor* and וַיָּסֵר *wayyāser* both become וַיָּסַר *wayyāsar*.



2. The gutturals cannot take simple sh<sup>wa</sup> vocal, they require the composite sh<sup>wa</sup>s; therefore a sh<sup>wa</sup> under an initial guttural must be composite: e. g. קָבַר *q'bhōr*, but עָבַר *'abhōr* (not עֶבַר). In many cases they dislike simple sh<sup>wa</sup> silent, preferring the composite; e. g. רָגַל but בָּעַל (not בֶּעַל). The ḥaṭeph that takes the place of silent sh<sup>wa</sup> always corresponds to the preceding short vowel: thus בָּעַל becomes בֶּעַל, so פָּעַל *po'li* becomes פֶּעַל *po'li*. ח, which is very hard, has a distinct tendency to prefer the silent sh<sup>wa</sup>: e. g. פָּחַדוּ *paḥdō*, his fear, (not פֶּחַדוּ *a'dhō* ) But with other gutturals the composite is usual: thus נֶאֱמַר becomes first, by paragraph 1 (b) נֶאָמַר and then נֶאֱמַר.

By far the most common ḥaṭeph is ֿ. Initial ח ה ה prefer ֿ, initial א prefer ֿֿ, e. g. עָמַד (קָטַל); but when further from the tone א also takes ֿ, e. g. אָלִי, but אֱלִיכם.

3. As two vocal sh<sup>wa</sup>s cannot come together, a simple sh<sup>wa</sup> before a ḥaṭeph becomes the full (short) vowel corresponding to the ḥaṭeph; thus לָקַט becomes לֶקַט, but לָעַבַר becomes לֶעַבַר. This used to be expressed by saying that the guttural pointed itself and the consonant preceding. We further saw in paragraph 2 that, if the guttural was preceded by a short vowel, it took under it the sh<sup>wa</sup>, if composite, which corresponded to the short vowel: e. g. בָּעַל. Therefore the resultant combination in either case is ֿֿ, or ֿֿֿ, or ֿֿֿֿ, e. g. הָעָמַד, הָעָמַר. Either the short vowel before the guttural (as *a* in the original בָּעַל) or the composite sh<sup>wa</sup> under the guttural (as *a* in עָבַר) is sure to be determined, and then the above combination follows as a matter of course.

If the guttural is preceded by a *long* vowel, it takes ֿ in place of ֿֿ, e. g. כְּהִנִּים, מִאֲנָה, שְׁחָטָה.

4. The gutturals cannot be doubled. In this peculiarity א agrees with the gutturals. Hence the short vowel that would precede the guttural were it doubled (§ 7. 3) falls into an open syllable before the undoubled letter and becomes the corresponding tone long vowel (§ 5. 3; § 6. 2a); e. g. הֶכְבֵּד *hakkēbbēdh* but הָעֵבֶד *hā-ēbbēdh* (for הָעֵבֶד = הָעֵבֶד). But as the ע cannot be doubled, the first must be dropped. We therefore get הָעֵבֶד, because the vowel *a*, short in the shut



syllable, becomes long,  $\bar{a}$ , now that the syllable is open.) So שְׁלֹשׁ but שְׁרֵשׁ, because שְׁרֵשׁ = שְׁרֵשׁ (short  $i$ ) = שְׁרֵשׁ (tone long  $\bar{e}$ ). So קָטַל but בָּרַךְ, because בָּרַךְ = בָּרַךְ (short  $u$ ) = בָּרַךְ (tone long  $\bar{o}$ ).

It is important to note that, as the cause that produces the tone-long in this case is permanent, the vowel is unchangeable. E. g. בְּרַכְתֶּם (on the analogy of קָטַלְתֶּם), becomes (first בְּרַכְתֶּם, then) בְּרַכְתֶּם; but, although the accent falls on the תֶּם, the ב must not be reduced to בְּ (§ 6. 2 c), because it represents a syllable originally ideally closed (בֶּר) and thus could not be allowed to degenerate into a בְּ. This would be unjust to its origin. The word therefore remains בְּרַכְתֶּם (not בְּרַכְתֶּם). Similarly, the plural of חָרַשׁ, *artificer*, is not חָרָשִׁים, but חָרְשִׁים, because חָרַשׁ is a word of the type of גָּנַב *thief*, and therefore strictly חָרַשׁ, so that the first syllable, ideally closed, must, when it becomes open, have its vowel *unchangeably* long.

This compensation, as it is called, represented by the lengthening of the short vowel, takes place practically always with א and ר, and usually with ע; e. g. מָאֵן becomes מָאֵן, הִרְעָה becomes הִרְעָה, הָעַם becomes הָעַם. Usually with ה, and very frequently with ח, the preceding vowel remains short: the consonant is thus felt to be virtually doubled, or in other words the daghesh forte is implied, whence it is known as the *d. f. implicitum*. E. g. מָהָר (not מָהָר, from מָהָר, *hasten*), הָהוּא (not הָהוּא, *that*), הַחֶרֶב (not הַחֶרֶב, for הַחֶרֶב, *the sword*), הַחֹדֶשׁ (not הַחֹדֶשׁ, *the month*).

#### EXERCISE: CORRECT THE FOLLOWING WORDS.

בְּאָמֶר, אֲבֹדְתֶם, אָמֶר, יִשְׁחָטוּ, חֹזֵק, שְׁלֹחַ, הַשְּׁלִיחַ, שְׁמַע, שְׁמַע, רָגַע, יִהְיֶה, בָּרַךְ, שְׁרִים, הַחֲזִיק, טָעָמוֹ, בְּאֵמֶת, נֶאֱמַר, לְחָלִי, לְאֹרִי, בְּחֹמֶר, מְעַמֵּד, יַעֲמֹד, יַעֲמֹדוּ.

#### § 9. THE QUIESCENT LETTERS.

The letters א ה ו shew the same kind of feebleness that the letters *h w y*, that correspond to three of them, have in English: they frequently coalesce in various ways with the vowel sounds about them.

1. They are real consonants at the beginning of a syllable, but at the end of a syllable after a full vowel they generally surrender their consonantal power and are silent; e. g. מִצְוָה (*miçwâ*, ו consonantal): so אֶמַר *'ā-mar*, but יֶאמַר *yô-mar* (א quiescent); יְמִי *yê-mê*, but בִּימִי *bi-mê* (from בִּימִי, § 6. 2d) not בִּימִי *biy-mê*; so בִּיהוּדָה (from בְּיִהוּדָה) in *Judah*. Pronounced rapidly, *biymê* is practically = *bîmê*, and is therefore fairly represented by בִּימִי. In other words, the ו quiesces, or is silent: and under the silent consonant the *sh'wa* is not placed: thus בִּימִי, not בִּימִי; so יֶאמַר not יְאֶמַר, and רִאשִׁית not רְאִשִׁית. Conversely, if it takes the *sh'wa*, it is regarded as a consonant, e. g. נְאֻדָּר *ne'-dār* glorious. Here the ד has the daghesh lene, because the preceding syllable is closed, ending as it does, in a consonant (§ 7. 2). This, however, is rare. At the end of a word א is always silent, and usually at the end of a syllable: that is, as a consonant it practically disappears. The effect of this is that the syllable ends in a vowel, which is therefore usually lengthened (§ 5. 3). Thus מִצָּא (on the analogy of קִטֵּל) becomes מִצָּא, because, as the final א practically disappears, the syllable is as good as open, and its vowel therefore long. So for מִצָּאתָ (cf. קִטֵּלְתָּ) we write מִצָּאתָ because א at the end of the syllable is silent, and the following ת does not take the daghesh lene, because, now that the א has vanished, it follows a vowel.

A certain analogy to the quiescents may be found in the English *w* and *y*, which are consonants at the beginning of a word, and silent at the end: cf. *was*, *saw*; *yes*, *say*.

2. It is never difficult to decide whether final ו and ו are consonantal or quiescent. If accompanied by a homogeneous vowel—i. e. ו by *e* or *i*, and ו by *o* or *u* (§ 2. 3)—they are obviously quiescent, being simply the consonantal signs of these vowels; e. g. לִי *lî*, לוֹ *lô*. If accompanied by a heterogeneous vowel, they are necessarily consonantal: e. g. חַי *hay* living, הוֹי *hôy* ah!, גָּלִיּוֹ *gālîy*; יַחְדָּו *yahdāw*, together, עוֹלָה *'awlâ* injustice, וִי *ziw* April-May, דָּוִד or דָּוִיד *Dāwîdh*, David. The suffixal form (to be explained in § 19) וִי is sounded *âw*, as סוּסָיו *şû-şâw*, his horses.

EXERCISE • PRONOUNCE AND WRITE OUT THESE WORDS.

קְרוּאִיו, אֵל, לֹא, וּבִיתוֹ, נוֹלְדוּ, יֵיטֵב, צָבָאוֹת, בָּאוּ, בָּרָא, בְּרֵאשִׁית,  
אֲרָאָה, לִקְרֹאת, יִשְׁמַעֵאל, מֵאֲתִים, שְׁאוּנִי, שְׁלֹמֹה, בְּיָמָיו, תִּגְלִינָה,  
יִקְנִיאוּהוּ, מִלְּאֲתָיו, כְּסוּי, שָׁלוֹ, גוֹי, קוֹ, אֲדָנִי, רָאשִׁים, בָּאֲשׁוּ,  
בְּלִיֹּת, לוֹלִי, קִנְיָה:

§ 10. THE ACCENTS. <sup>1</sup> METHEGH, MAQQEPH, PAUSE,  
Q<sup>E</sup>RÉ &c.

1. *Use of the Accents.* The accents have three uses: 1) they mark the tone-syllable; 2) they are signs of logical inter-punctuation, like our comma &c.; and 3) they are musical expressions. In the first case they are guides to the pronunciation of the individual words; in the second they are guides to the sense, being a kind of commentary; and in the third they are guides to the proper reading of the text as a whole, which is a kind of recitative or cantillation. The last use, of course, embraces the other two.

2. *The secondary accent (Methegh) and the Tone.* The main accent or Tone falls generally upon the last syllable of the word (§ 5. 1), e. g. דָּבָר *dabhār*, word; in one class of nouns (the *Segholates* § 29), e. g. דִּבְרָר *dēbher*, pestilence, and in some Verbal forms, e. g. קָטַלְתִּי *qātaltī*, I killed, it falls on the penult.

a) According to the natural rhythm of the language the syllable immediately before the Tone has a fall, but the syllable *second* from the Tone a certain emphasis or accentual rise. To prevent this emphasis or anti-tone being neglected the syllable was often marked by a sign called *Methegh* מֶתֶג (bridle), a small perpendicular stroke to the left of the vowel.<sup>2</sup> An open syllable was most apt to be hurried over, and hence: *the second full syllable from the Tone, if open, is uniformly marked by Methegh*, whether the vowel is long

<sup>1</sup> A brief account of the more common accents will be found on pp. 230 f.

<sup>2</sup> Under the consonant, if the vowel is *holem*: e. g. בְּתָנִים, בְּזָכָרִים, אֲנִיכִים.

(הָאָדָם) or short (הַהִיכָל); e. g. וְנִכְרְתָהּ, אֲנֹכִי. That is, in the onward rush towards the tone-syllable, it safeguards the vowel which is otherwise likely to get less than justice. (The interests of the tone and the pretone syllables are already safeguarded by the principle laid down in § 6. 2b.) The methegh is rarely used with the vowel of a shut syllable, because such a vowel is already safe and in little danger of being slurred (therefore not מְדַבְּרִים); or with a sh<sup>wa</sup>, because so insignificant a vowel does not deserve special attention (therefore not דְּבָרִים).

(This is no violation of the principle laid down in § 6. 2c: in all the above illustrations, there are good reasons, which will afterwards be clear, why the vowel second from the tone, should remain a full vowel and not be reduced to sh<sup>wa</sup>).

b) When the open syllable is separated from the tone even by only vocal sh<sup>wa</sup>, its vowel is marked by methegh: e. g. אָכְלָה 'ā-khēlā (accent on last syllable) she ate, חֲכָמָה hā-khēmā, she is wise. (In these cases, the sh<sup>wa</sup> is vocal, representing as it does a full vowel in the original masc. form אָכַל, חָכַם). In such positions Methegh clearly indicates that the sh<sup>wa</sup> is *vocal*, and thus serves to distinguish between *ā* and *o*, and between *i* and *i*; e. g. אָכְלָה, *food* (־ silent, because no methegh with the ־: the word therefore a pure dissyllable: last syllable, accented, *lā*: the first, unaccented and shut, therefore with *short* vowel; therefore 'okh: so 'okhlā); חֲכָמָה hokhmā, wisdom: יִרְאוּ yir-'û, they will fear (open syllable, long *i*); יִרְאוּ yir-'û, they will see (shut syllable, short *i*).

If the vocal sh<sup>wa</sup> in this case be a *hateph*, the preceding vowel, though *short*, has that distinctness that requires to be preserved by Methegh; hence the combination referred to in § 8. 3 always appears in the form ־: ־: ־: ־: ־: e. g. יַעֲמִיד, הַעֲמִיד.

3. *Maqqēph* (binder). Part of the accentual or rhythmical machinery is the *Maqqēph* or hyphen, which binds two or more words together. The sign indicates that all the words so joined are pronounced in the rhythmical reading as one word, e. g. אֶת־כָּל־אֲשֶׁר־לוֹ all (acc.) that (was) to him, all that he had. The occurrence of two accented syllables in im-



mediate succession is contrary to the rhythm, and this conjunction is avoided by throwing several words into one. All the words joined by Maqqēph lose their accent except the last, and in consequence of this their long vowels, if changeable, become short (§ 5. 3), כל־הָעָם but כָּל־הָעָם *all the people*, i.e. the — of כל, which is now shut and *unaccented*, become the corresponding short (not *kōl*, but *kol-hā-‘ām*. *Çere*, followed by maqqēph, is usually reduced to *š’ghol*: thus הִשְׁשָׁמֶר הַשָּׁמֶר *hishshāmēr*, but הַשְׁמָרָנָא *heshmārānā*, beware: so תְּהִלּוֹת תּוֹדָה תְּהִלּוֹת תּוֹדָה *tehilōt tōdā* give praise to him and tell, &c.

The maqqēph is used almost invariably with אֵל *to*, כָּל *all* (thus כָּל־), אֵת sign of accus. (thus אֵת־) and a few other common words (e. g. מִן *from*, לֵסָת *lest*).

4. *Pause*. The natural pause which occurs at the middle and especially the end of a Hebrew verse, affects the vowels as follows:

a) A short vowel in the tone becomes long, as מַיִם, pause מַיִם; שָׁמֶר, pause שָׁמֶר; שְׁמֵרָתִי, pause שְׁמֵרָתִי:—the long vowel can stand in the shut syllable, now that it has the accent. If the short vowel has been modified from another, it is the long of the *primary* sound that appears, אָרֶץ p. אָרֶץ (from a primary אָרֶץ, ‘*arc*).

b) Occasionally the tone is shifted from the last syllable to the penult, which is lengthened if it was short, עֲטָה, pause עֲטָה ‘*attâ*, now, pause עֲטָה ‘*attâ*, (not of course ‘*ottâ*, as it would be, if it were an ordinary non pausal form).

c) Perhaps the commonest pausal effect is what looks like a combination of *a b*. In verbal forms with vocal *sh’wa* before the tone, this *sh’wa* become the tone long of the primary sound whose place it had taken, and the tone is then shifted to it, as שְׁכָנָה שֶׁ שְׁכָנָה *she dwelt*, pause שְׁכָנָה, from שָׁכַן; עָמְדוּ עָמְדוּ *stand ye*, pause עָמְדוּ from עָמַד.

Similarly the composite *sh’wa* under a guttural is raised, in pause, to the corresponding long vowel; thus אָנִי *I*, pause אָנִי; חָלִי *sickness*, pause חָלִי.

i. *Sh’wa* before the suffix *kha* becomes in pause *é*, סוֹסְךָ *thy horse*, pause סוֹסְךָ.



ii. There is a fondness shewn in many cases for the sharp *á* in pausal syllables: e. g. יִנְמֹל, pause יִנְמֹל.

iii. If two accented syllables of different words occur in immediate succession, the tone is often shifted from the last syllable to the penult of the first word, though only when this is open: e. g. תֹּאכַל לָחֶם (not קָאָ which would otherwise be correct), רָא לֵילָה (not תֹּאכַל).

5. *Q'rê* (קָרִי, *read, i. e. to be read*) and *K'ethîb* (כְּתִיב *written*). The *K'ethîb* is the consonantal text as it lay before the punctuators, being held inviolable. When however for any reason, whether of grammar or propriety, the punctuators preferred another reading, the *vowels* of this reading were put under the *K'ethîb* in the text, while the consonants, which could not find a place in the text, were set in the margin. This recommended reading is the *Q'rê*. Attention is called to the Margin by a small circle placed over the *K'ethîb*, thus: הִנֵּעַ Gen. 24. 14. The marginal or foot note (unpointed) to which attention is thus called, runs הִנֵּעַ יקרי, *i. e.* הִנֵּעַ is to be read: and the vowels to accompany this recommended reading are the vowels of the other word which stands in the text. The word to be read is therefore in full הִנֵּעַ. In other words, the consonants of the *margin* are to be read with the vowels of the *text*.

In the case of יהוה and a few other words of very frequent occurrence, the *Q'rê* is not placed in the margin, but its vowels are simply inserted in the text. E. g. יְהוָה (whence our *Jehovah*, probably originally יְהוֹה *Jahweh*) is always written either thus—with the vowels of אֲדֹנִי, *Lord* (which word, however, is not actually written in the margin)—or (when it follows אֲדֹנִי) to avoid repetition, יְהוָה with the vowels of אֱלֹהִים (*God*). Thus the proper pronunciation of יהוה (doubtless *Jahweh*) for which the Hebrew equivalent for *Lord* (or *God*) was always substituted, came in course of time, to be completely forgotten.

---

<sup>x</sup> Or simply ק'.

## OF WORDS AND FORMS.

Roots may be considered to be of three classes: 1) the simplest and instinctive *interjection*, expressive of mere feeling, as *ah!*; 2) the higher *demonstrative*, expressing locality, direction, and distinction between one object and another; and 3) roots embodying thoughts, *nouns* and *verbs*. The first class, being uninflected and individual, do not need any separate treatment. And of the others it is better to begin with the second, which is next in simplicity.

## § 11. THE ARTICLE.

Hebrew has no *indefinite* Article; e. g. יום *yôm*, a day, איש *'ish*, a man.

The Definite Article, which before ordinary consonants is הַ (i. e. *ha*, with the following consonant duplicated), was originally a *demonstrative* pronoun. Something of this force still attaches to it in one or two phrases: e. g. הַיּוֹם *hay-yôm*, the day, i. e. this day, to-day; הַלַּיְלָה *the night*, i. e. to-night. The article is an inseparable particle, prefixed to words; and, like *the* in English, suffers no change for Gender or Number.

The origin of the article is quite uncertain. Its primary form may have been *hā* (which, because of its very close connection with the following word—cf. *the*—may have emphasized or strengthened its opening consonant, which has therefore *Dag. forte* § 7. 3); or it may even have been *han*. All the phenomena can be satisfactorily explained on either assumption. Assuming, however, for simplicity's sake, a primary *han*, the usage works out very naturally, especially when we remember how readily in other languages *n* assimilates with the consonant before it; e. g. *inmotus* = *im-motus*. *inlotus* = *illotus*, ἐνλείπω = ἐλλείπω, &c.

a) Before ordinary consonants, the *n* is assimilated to the next consonant, which is thus doubled: e. g. קוֹל *voice*, (הַקּוֹל = הַקּוֹל) הַקּוֹל *haq-qôl*, the voice; so הַשֶּׁשֶׁשׁ *hash-shemesh*, the sun.

b) Before gutturals, the principles laid down in § 8. 4 apply. As they cannot be doubled, the *pathah* of the Art.,

falling in an open Syllable, expands to *qameç*; thus **הָאִישׁ** becomes **הָאִישׁ** *the man*. This expansion is universal before א and ר e. g. **הָרֹאשׁ** *har-rôsh* = **הָרֹאשׁ** *hā-rôsh*<sup>1</sup> the head, and general before ע e. g. **הָעִיר** the city. Before the strong gutt. ה and ח, *pathah* usually remains; i. e. the daghesh is *implicit*, and the vowel before it, being in a practically shut syllable, remains short: e. g. **הַחֵקֶל** (from *hah-hêkhāl*) the palace, **הַחֲכָמָה** (from *hah-hokmâ*) wisdom.<sup>2</sup>

c) The rule in b) applies to א and ר with any vowel. But when ה, ע, ח are pointed with *qameç*, the punctuation of the Art. varies:—

Before ה and ע in the Tone, the Art., falling in the *pre-tone*, takes *ā* (§ 6. 2b), as **הָהָר** *the mountain*, **הָעָם**, *the people*.

Before ה, ע not in the Tone, the Art., falling *before* the pretone, becomes *e* (*ṣ'ghol*),<sup>3</sup> as **הַהָרִים**, *the mountains*; **הַעֲמָל**, *the trouble*.<sup>2</sup> Before ח (*hā*) in all positions, and also before ה, the Art. takes *ṣ'ghol*, **הַחֲכָם**, *the wise*, **הַחֵג**, *the feast*, **הַחֲלִי** *the sickness*.

The following will be a useful summary of the facts. It should not, however, be mechanically committed to memory, but read in the light of the principles that govern it, and then it will be remembered with little difficulty.

Before ordinary cons.	— ה, ת
Before gutturals	א, ר, ע — הָאִישׁ, הָעִיר, הָרֹאשׁ
	ה, ח — הַחֵקֶל, הַחֲרָב, הַחֲרִיב
Before gutturals with qameç	ה, ע — הָהָר, הָעָם
	ה, ע — הַהָרִים, הַעֲמָל
	ה (ח) — הַחֲכָם, הַחֲלִי

<sup>1</sup> The א is silent, but it points to earlier stage in the history of the word when it was consonantal, cf. § 5. 6 (חֲטָא).

<sup>2</sup> These words would, in strict writing, all require methegh with the first vowel, as it is in the open syllable, and two places from the tone: e. g. **הַהָרִים**, **הַחֲכָמָה**, etc.

<sup>3</sup> This comes under the general rule that a *pathah* before an originally duplicated guttural *which has*  $\frac{—}{\text{—}}$  *under it*, becomes *ṣ'ghol*; thus **אָחֵי** *my brothers*, pausal form of **אָחֵי**, orig. *ah-hay*.

אִישׁ	man	אִשָּׁה	woman	בֹּקֶר	morning
יוֹם	day	לַיְלָה	night	עֶרֶב	evening
חֹשֶׁךְ	darkness	רָקִיעַ	firmament	אוֹר	light
מַיִם <i>pl.</i>	water, waters	גָּדוֹל	great	עָפָר	dust
רָם	high	עַל-	upon	טוֹב	good
שָׁמַיִם <i>pl.</i>	heaven	כֶּסֶף	silver	וְ	and
		זָהָב	gold		

The conjunction *and* is a particle inseparably prefixed to words, *וְאִישׁ and a man*.

Rule 1. The adjective, when it qualifies, stands after the noun; e. g. *a good man*, *אִישׁ טוֹב*, not *טוֹב אִישׁ*. If the noun be definite the adj., as well as the noun, has the article; e. g. *the good man*, not *הַטוֹב אִישׁ*, but *הָאִישׁ הַטוֹב*, i. e. the man, viz. the good (one).

If two or more adjs. go with the same noun, each of the adjs. has the article: e. g. *the great and good man* *הָאִישׁ הַגָּדוֹל וְהַטוֹב*.

Rule 2. The adjective, when used *predicatively*, must *not* take the article. It may come before or after the noun—usually before: e. g. *the man is good* = *טוֹב הָאִישׁ* or *טוֹב הָאִישׁ* (lit. *good is the man*)—in neither case does the adj. take the art. The copula *is, are, &c.* is not usually expressed. This, however, occasions no ambiguity: e. g. *הָאִישׁ טוֹב* could not be mistaken for *the good man*, which would require *הַטוֹב*.

#### EXERCISE: TRANSLATE.

הַלַּיְלָה וְהַיּוֹם: 2 הָאִישׁ וְהָאִשָּׁה: 3 תַּחֲשֹׁךְ הַגָּדוֹל: 4 רָם הָרָקִיעַ:  
טוֹב הַכֶּסֶף: 6 הָעֶרֶב וְהַבֹּקֶר: 7 גָּדוֹל תַּחֲשֹׁךְ עַל-הַמַּיִם:  
טוֹב הָאִישׁ: 9 הַיּוֹם הַגָּדוֹל:

To-day. The morning. The night. The light *is* good. The good light. The lofty firmament. The man and the woman. The darkness is great. The good man. The high firmament. A great day. The gold *is* good. The dust *is* upon the waters.

## § 12. THE PERSONAL PRONOUNS.

	Sing.	Signif. part.	Plur.	Signif. part.
1. pers. c.	אֲנִי I	i, ni, ki	אֲנֵחֵנוּ	we nu
2. pers. m.	אַתָּה thou	ta	אַתֶּם	ye tem
f.	אַתְּ „	t	אַתֶּנָּה אַתֶּן <sup>2</sup> „	ten
3. pers. m.	הוא he <sup>1</sup>	w, hu	הֵמָּה <sup>3</sup> הֵם	they m
f.	הִיא she <sup>1</sup>	y, (ha)	הֵנָּה „	n

The above forms of the Pers. Pronouns are used only to express the Nominative: they must not be put as *oblique cases* after a verb or preposition: therefore *I-buried him* is not קִבַּרְתִּי הוּא; *declare to (ל) me* is not סִפְרוּ לִאֲנִי. When, as in these cases, the Pers. Pronouns, do not express the Subject, they become attracted in a fragmentary form to be explained later (§§ 19. 31; 14. 1f. &c.) to the end of other words. These fragments (the *significant parts* above) are named *Pronominal suffixes*.

עֵין f. eye	יָד f. hand	הַר mountain	חֲלִי disease
אָרֶץ f. earth	אֶבֶן stone	עֶבֶד servant	עַם people
חֶרֶב f. sword	אֱלֹהִים pl. God	הַיֶּכָל palace	חָכָם wise
עֲצוּמִים powerful	רָע bad, sore	מְאֹד very	רָע מְאֹד very bad

A few words, e. g. הַר, עַם, חֵג, when preceded by the article, lengthen the pathaḥ to *gameç*: thus הַחֵג, הַהָר. So also אָרֶץ (original אֶרֶץ) becomes הָאָרֶץ.

In sentences of the type *the people is wise* (cf. § 11. Rule 2), the predicate is sometimes followed by the third personal pronoun (in the appropriate gender and number); thus הָעָם הֵם הוּא. Sometimes (esp. when subj. and pred. are coextensive) this pronoun precedes the predicate; e. g. הוּא הֵם הוּא.

<sup>1</sup> In הוּא *hu* and הִיא *hi*, the א, which is silent, represents doubtless an earlier stage in the history of the word, when it was consonantal (*hu'a?* *hi'a?*).

<sup>2</sup> Both forms extremely rare.

<sup>3</sup> Long vowel tolerated in shut syllable, because accented (§ 5. 3).



הָאֱלֹהִים *Fahweh*<sup>1</sup> is the God. But in such cases it is not strictly correct to say that the pronoun *is* the copula; it really resumes the subject,—in the former case, without emphasis, as for the people, *it* (הוא) is wise: in the latter, with emphasis: *Fahweh, he* (and no other) *is the God*.

## EXERCISE: TRANSLATE

רָם הַהִיכָל: 2 הָהָר הוּא רָם מְאֹד: 3 טוֹב הָעָרִב: 4 אֲתָה  
 הוּא הָאֱלֹהִים: 5 אַתְּ הָאִשָּׁה: 6 הַחֵרֵב הִיא עַל־הָעֵפֶר: 7 הָעֶבֶד  
 הַטוֹב: 8 עִם רָם וְגָדוֹל: 9 הָעֵם הוּא עֲצוּם מְאֹד: 10 הַיָּד וְהָעֵין:  
 11 הַשָּׁמַיִם וְהָאָרֶץ: 12 הָעֵם הָעֲצוּם וְהַגָּדוֹל: 13 אֲנִי הָאִישׁ  
 הַחֲכָם: 14 חֲכָם הָאִישׁ: 15 הַחֲלִי הָרַע:

The eye. The hand. The mountain is very lofty. The dust is upon the waters. I *am* the man. We *are* the people. The sword. The good man is the wise man. The good and powerful people. The morning and the evening are the day. The darkness is the night. The great and lofty mountain. The darkness is very great upon the earth and upon the waters. Thou *art* the man. They *are* the heavens. The stone.

## § 13. DEMONSTRATIVE, INTERROGATIVE AND OTHER PRONOUNS.

	Sing.	Plur.		Sing.	Plur.
mas.	זֶה this			הוּא that	הֵם, הֵמָּה those
f.	זֹאת „			הִיא „	הֵנָּה „
c.		אֵלֶּה these			

(1. The demonstratives may be used predicatively, or adjectivally. Like adjectives, when used predicatively, they do not take the article, and the order is as in English: e. g. *this is the man*, זֶה הָאִישׁ: *this is the good man*, זֶה הָאִישׁ הַטוֹב. When used as adjectives, their noun is definite, and they

<sup>1</sup> יהוה should be pronounced and translated thus, not by *the Lord*. As the traditional vocalization of the word (יְהוָה) is erroneous, we shall throughout leave it unpointed.

are written, with the definite article, after the noun—exactly like adjs. (§ 11 Rule 1): e. g. הָאִישׁ הַזֶּה *this man* (i. e. *the man—this one*), הַתּוֹרָה הַזֹּאת *this law*, הַיּוֹם הַזֶּה *that day*, הַדְּבָרִים הָאֵלֶּה *these words*. With another adj., the demonstr. stands last: *this good man* הָאִישׁ הַטוֹב הַזֶּה.

Note that though, with the art., the sing. is הַזֶּה, the plur. is הֵהֶם.

2. *Relative pronoun.* אֲשֶׁר used for *who, which*, invariable for all genders, numbers and cases, is strictly speaking, not a relative pronoun, but only a general word of relation; and, as it is used to introduce clauses beginning not only with *who, whom, whose, which*, but also with *where, whence, whither*, it might be fairly said to correspond to the *wh* in these words, or to the *that* in such sentences as *the man that I spoke to, the house that I lived in*. The Hebrew way of turning such relative sentences is to throw the vague אֲשֶׁר (*wh, that*) at the beginning, and to clinch it at the end by the definite word which the sense requires: e. g. the man *that* (אֲשֶׁר) I spoke to him (wh . . . to him = to whom); the house *that* (אֲשֶׁר) I lived in it (wh . . . in it = in which). So *whose* = אֲשֶׁר followed by *his*: e. g. הָאָדָם אֲשֶׁר נִשְׁמָה בְּאָפוֹ *man in whose nostrils* (בְּאָפוֹ . . . אֲשֶׁר) *is (but) a breath*. So *there* שָׁם, *where* שָׁם . . . אֲשֶׁר; *thither* שָׁמָּה *shāmmâ, whither, thence* מִשָּׁם (מִן *from; n assimilated*), *whence* מִשָּׁם . . . אֲשֶׁר.

Almost always, however, when the English relative pronoun is in the nominative, and frequently also when it is in the accusative, אֲשֶׁר is used alone, i. e. without being clinched at the end by a definite pronoun: e. g. the king *who pursued*, אֲשֶׁר רָדַף (the אֲשֶׁר is *not* followed up by a word for *he*); he put there the man *whom he had formed*, אֲשֶׁר יָצַר (here the אֲשֶׁר may or may not be followed by the word for *him*). It is doubtless this familiar usage that has led to the statement that אֲשֶׁר is a relative pronoun, and = *who, which*.

<sup>1</sup> The form ש prefixed inseparably to words, usually as שֶׁ or שׁ with Dag. forte, e. g. אֲשֶׁר לִי = שְׁלִי is mostly late.

אֲשֶׁר can also = *he who, him who, that which*, and may take a preposition before it: e. g. *that which* (אֲשֶׁר) *he had done, displeased Jahweh: he said to the man who* (לְאֲשֶׁר) *was over his house.*

3. *Interrogative pronoun.* The interrogative is מִי *who?* for persons, and מָה *what?* for things, both words indeclinable.

The emphasis of the question not being on the interrogative particle it falls forward on the next word (§ 7. 6) and מָה assumes a *pointing quite like the Article* (§ 11).

Before non-gutturals *path. and dag*, מַה־זֶּה *what is this?*  
 before א and ר *gamec* מַה־אֵלֶּה *what are these?*  
 before other gutturals *pathah* מַה־הִיא *what is it?*  
 before gutt. with qam. *ṣghol* מַה עָשָׂה *what has he done?*

מִי is also used to express the indefinite *whoever, who-soever*; and מָה *whatever, whatsoever*, e. g. מִי לֵיהוּה אֵלַי *who-ever is for Jahweh (let him come) unto me.* But while מִי can be thus used, אֲשֶׁר can never be used interrogatively. e. g. *Who will trust in Jahweh?* מִי יִבְטַח בַּיהוָה (not possibly אֲשֶׁר); but *blessed is the man who trusts* בְּרוּךְ הָאִישׁ אֲשֶׁר יִבְטַח.

מָה is also the exclamation *how!* מַה־אֲדִיר שְׁמֶךָ *how glorious is thy name!*

4. *Other pronominal expressions.* Each, אִישׁ: e. g. *kings were sitting each* (אִישׁ), *upon his throne.* So *any*: e. g. *if any one* (אִישׁ) *can number, &c.*

*Every, all*, כָּל (which is strictly a noun = *the whole*): e. g. *every day* כָּל יוֹם; *all the day* כָּל־הַיּוֹם.

*No, none*, אִישׁ . . . לֹא or אִישׁ לֹא (lit. *not a man*): כָּל . . . לֹא or כָּל . . . לֹא (lit. *not every, i. e. not any*): e. g. *none living* is just before thee, כָּל־חַי . . . לֹא; *no work shall be done*, כָּל־מְלָאכָה לֹא־עָשָׂה.

*The one, the other*, זֶה . . . זֶה: *one called to the other* קָרָא זֶה אֶל־זֶה.

For other forms of reciprocal and for reflexive pronouns see pp. 90, 93, 150.

מֶלֶךְ king	רֹאשׁ head	יָלַד boy	יְהוָה Jahweh <sup>1</sup>
בָּרָא to create	קָרָא to call	יָלַד to bear	שָׁפַךְ to shed
לָקַח to take	שָׁמַע to hear	אָמַר to say	בָּא to come
יָשַׁב to sit	לֹא not	רָעַב famine	אֶל- unto

5. The root of the verb is held to be, not the infinitive, but the 3<sup>rd</sup> pers. sing. perf. act., which is the simplest form: e. g. בָּרָא is really not *to create*, but *he created*, לָקַח *he took* &c. It is as if in Latin we spoke of *amat* rather than *amare*.

6. Sentences are of two kinds (i) verbal—having a *finite* verb for predicate, e. g. *the angel cried*: and (ii) nominal—having any other kind of predicate, such as noun, adj., partic: e. g. *Thou art God*, *God is good*, &c. The order in a verbal sentence (unless the subj. is emphatic) is verb, subject: e. g. קָרָא הַמַּלְאָךְ, *the angel cried*: in a nominal sentence, subject, predicate, e. g. יְהוָה מַלְכֵנוּ, *He is our king*. But in nom. sent. the predicate, if emphatic, is placed first, e. g. עֹפֶר אַתָּה, *dust art thou*, and frequently also as we have seen (§ 11. Rule 2) if it be an adj. יְהוָה אַתָּה צַדִּיק *righteous art thou*, &c.

order word  
as Hebrew  
sentence

The negative stands immediately before the verb or predicate: so that, in a verbal sentence, the order is (negative), verb, subject, object: e. g. *the boy did not hear the voice*. לֹא שָׁמַע הַיָּלָד אֶת-הַקּוֹל.

7. The *definite* accus. in nouns and pronouns, when directly governed by an active verb, is, in prose, usually preceded by the particle אֶת, or rather אֶת- (§ 10. 3), as in above illustr. But the accus. must be definite: “a voice” would have been simply קוֹל, not אֶת-קוֹל. The accusative is regarded as definite (i) if it be preceded by the def. art. (ii) if it be particularized by a possessive pronoun (indicated in Hebrew by a pronominal suffix § 19), e. g. God heard *his* voice, אֶת-קוֹלוֹ (iii) if it be a proper name: e. g. he smote *David*, אֶת-דָּוִד.

אֶת- is repeated with each of the accusatives, if there be more than one, e. g. Abraham took *Sarah and Lot*: אֶת-שָׂרָה וְאֶת-לוֹט.

<sup>1</sup> Usually pointed יְהוָה, occasionally יְהוֹה (cf. § 10. 5): the true spelling (never found) is probably יְהוֹה. We leave it throughout unpointed.



מה is used before מי (= whom?), but never before את. *Whom have I oppressed?* אֶת־מִי עֲשַׁקְתִּי, but *what have I taken?* אֶת־מָה not.

## EXERCISE. TRANSLATE.

מִי אַתֶּם: 2 רַם מְאֹד הָהָר הַזֶּה: 3 הַלַּיְלָה הַהוּא: 4 זֶה הַיּוֹם  
אֲשֶׁר עָשָׂה אֱלֹהִים: 5 הָעֵם הַעֲצוּם הַזֶּה: 6 זֶה הַיֶּלֶד אֲשֶׁר שָׁמַע  
אֶת־הַקּוֹל: 7 מִי יָלַד אֶת־אֵלֶּה: 8 יָשַׁב הַמֶּלֶךְ עַל־הָעֶפְר: 9 בָּא  
הָאִישׁ אֲשֶׁר שָׁפַךְ הַמָּיִם עַל־הָאָרֶץ: 10 מִה־טוֹב הַיּוֹם הַזֶּה:  
11 בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: 12 וְקָרָא זֶה אֶל־זֶה  
וְאָמַר קְרוֹשׁ יִהְיֶה: 13 לָקַח הַמֶּלֶךְ אֶת־הַחֶרֶב: 14 זֶה הַמֶּלֶךְ  
הַחֲכָם:

Who *are* these? What *are* ye? Who *is* this woman? I *am* the great king who *is* over (על) the land. That great day. This *is* a good head. This *is* the good head. This head *is* good. This good head. This *is* the bad boy who spilt the water upon the earth. What has the man done? What *are* these? These *are* the heavens and the earth which God created this day. That great and sore disease. He sat by (על) those waters. How great *is* that palace!

## § 14. THE INSEPARABLE PREPOSITIONS.

1. Prepositions and similar words in Hebrew are usually nouns, sometimes entire, but oftener worn down and fragmentary. The following three fragments used as prepositions are, like the Art., inseparably prefixed to words:

ב *in, by, with; local and instrumental*

כ *as, like*

ל *to, at, for; sign of dat. and infin*

a) The usual pointing of these light fragments is simple sh'wa, e. g. בְּשָׁלוֹם *in peace*, בְּיָד חֲזָקָה *with a strong hand*, כְּפָרְעָה *like Pharaoh*, לְמֹשֶׁה *to Moses*.

b) Before another sh'wa this becomes *hireq*, by § 6. 2 d., forming a half open syllable, לֵבָב, (בְּלֵבָב =) בְּלֵבָב *in the heart of*; the sh'wa is here sounded, because it was (necessarily) so in the original לֵבָב (cf. § 5. 4); therefore not בְּלֵבָב. If the



consonant be י, it quiesces and the sh<sup>w</sup>a is not written (§ 9), e. g. יָמֵי, but בְּיָמֵי *in the days of*; יְהוּדָה, לְיְהוּדָה *to Judah*.

c) Before a hāteph the sh<sup>w</sup>a becomes the corresponding short vowel, by § 8. 3, בָּאֲרִי, אֲרִי = בָּאֲרִי, *like a lion*; אָכַל, אָכַל *to eat*.

But with the very frequently recurring words אֱלֹהִים *God*, and אָמַר (in the phrase לֵאמֹר *saying*), the vowel under the guttural is swallowed up in a long vowel under the preposition: thus, not בְּאֱלֹהִים but בְּאֵלֹהִים, *to God*, בְּאֵלֹהִים *as God*, לֵאמֹר.

d) Before the accent, the prep., falling in the *pretone*, often has tone-long *qameç* (§ 6. 2b), אֶל לָמִים *to water* (for לָמִים). This is found chiefly in one or two familiar expressions, לְעֹד *for ever*, לְבֶטַח *securely*, and with a certain kind of infinitive, e. g. לָלֶכֶת *to go* (§ 33. 2a, § 39. 2b).

e) In words with the Art. the weak *He* almost always surrenders its vowel to the prep. and disappears. An analogy for this disappearance of *h* may be seen in Cockney English, in many French words, e. g. *homme*, &c. E. g. בְּהַשְׁמִים (= הַשְׁמִים) *in the heavens*, הָעָם (= לְהָעָם) *to the people*. לְהָרִים (§ 11) *to the mountains*. In other words, the Art. disappears, but its vowel is written under the preposition.

f) Prepositions cannot be used immediately before pronouns: therefore *to me* is not לִּי, nor is *in you* בְּאַתָּם. Instead, the significant parts of the pronouns (§ 12) are appended to the prepositions in more or less modified forms: thus

Sing. לִי *to me*, יְלֶךְ (m.) לְךָ (f.) *to thee*, לוֹ *to him*, לָהּ *to her*  
Plur. לָנוּ *to us*, לָכֶם (m.) לָכֶן (f.) *to you*, לָהֶם (m.) לָהֶן (f.) *to them*.  
ב is inflected like ל; but it also takes בָּם in 3<sup>rd</sup> plur. masc.

2. The short word מִן used as a prep. in the sense of *from*, *out of*, is also a worn down noun and generally used as an inseparable particle.

a) The weak liquid *n*, as in other languages, is assimilated to the next consonant, which is doubled, מִמֵּי *from water*. מִן-מֵי = מִמֵּי = מִמֵּי.

<sup>1</sup> Pause: לֵךְ.

Dagh. f. with certain consonants, may be omitted (§ 7. 5) e. g. **מִקְצֵה** (for **מִקְצָה**) *at the end of*. When the consonant is י, it quiesces (§ 9. 1) e. g. **מִן־יְמִינִי** *at my right hand* = **מִיְמִינִי** = **מִיְמִינִי** = **מִיְמִינִי**.

b) Before gutturals, the short vowel expands in the open syllable into the corresponding tone-long, **מִעֵץ** *from a tree* (**מִן־עֵץ** = **מִעֵץ** = **מִעֵץ**), by § 8. 4; and occasionally, with ח, hireq remains by § 8. 4; e. g. **מִחוּץ** (not **מִחוּץ**), dagh. f. implicit., *outside*.

c) Before the Art. either *b*) is followed; or oftener the prep. is prefixed entire to the word with help of Maqqeph, **מִהָעֵץ** or **מִן־הָעֵץ** *from the tree*. This fuller form is also common in poetry. With these exceptions, the usual form is the assimilated.

סֵפֶר	book	גֶּן	garden	מָקוֹם	place
אֲדָמָה	ground	יְבֵשָׁה	dry land	בְּהֵמָה	beast, cattle
אֲרִי	lion	חֲמֹר	ass	מְלָאכָה	work
שְׁבִיעִי	seventh	קָדוֹשׁ	holy	כָּתַב	to write
נָתַן	to give	אָכַל	to eat	שָׁבַת	to rest
מָשַׁל	{ to rule	מָחָה	{ to destroy	קָרָא	to cry
עַל	{ over		{ to blot out	עַד	unto, as far as

#### EXERCISE. TRANSLATE.

קָרָא אֱלֹהִים לְאֹזֶר יוֹם וְלַחֲשָׁךְ קָרָא <sup>1</sup> לַיְלָה: <sup>2</sup> שָׁבַת אֱלֹהִים בַּיּוֹם  
הַשְּׁבִיעִי מִהַמְּלָאכָה אֲשֶׁר עָשָׂה: <sup>3</sup> שָׁמַע הָאָדָם אֶת־הַקּוֹל <sup>1</sup> בְּגֶן:  
<sup>4</sup> מָשַׁל הַמֶּלֶךְ בָּעָם: <sup>5</sup> יָשַׁב הַיֵּלֶד בְּמָקוֹם הַזֶּה: <sup>6</sup> מָחָה יְהוָה  
אֶת־פֶּלֶא אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּהֵמָה: <sup>7</sup> עָשָׂה אֱלֹהִים אֶת־הָאָדָם  
עֶפְרָ מִן־הָאֲדָמָה: <sup>8</sup> הָאֱלֹהִים הוּא בְּהִיכָל: <sup>9</sup> נָתַן אֶת־הַחֶרֶב  
לַמֶּלֶךְ: <sup>10</sup> כָּתַב הַיֵּלֶד בַּסֵּפֶר:

To a lion. God gave the woman to the man for wife. In the morning. In these heavens. In the earth. In that day. In the lofty palace. The lion cried like an (the) ass. God called the firmament heaven, and the dry land called he earth. Man is dust out of the ground. He ate of the tree. The wise people rested on the seventh day. To the dust. In (ל) pain. On (על) the high mountain. One called to the other and said, Jahweh is good.

<sup>1</sup> Pausal form (cf. § 10. 4a).

## § 15. THE CONJUNCTION &amp;c.

1. The inseparable conjunction ו *and* is pointed very much like the inseparable prepositions in § 14.

a) Its ordinary pointing is sh<sup>e</sup>wa, וְאַתָּה *and thou*, וְדָבָר *and a word*.

b) Before the hātephs it takes the corresponding short vowel (§ 8. 3.), וְאֲנִי *and I*, וְאַמִּץ *and be strong*. חֶסֶד וְאֵמֶת *kindness and faithfulness*.

ו (like ל כ ב cf. § 14. 1 c.) with אֱלֹהִים gives וְאֱלֹהִים.

c) Before simple sh<sup>e</sup>wa and the Labials (ב ו מ פ) its pointing is ו, וְדְבָרִים *and words*, וְשִׁמְרָתֶם *and ye shall keep*, וְבֵן *and a son*, וְפָרָה *and a cow*.

Rem. Before *yodh* with sh<sup>e</sup>wa the pointing is *hireq*, after § 6. 2 d., and *yodh* is silent (§ 9. 1), וַיְמִי *and the days of*.—

d) Before the accent, especially if disjunctive, (see p. 230) it often takes *qameç* (§ 6. 2 b.), טוֹב וְרָע: *good and evil*, פָּרָה וְדָב *a cow and a bear*, דֹּר וְדָר *generation after generation*; especially with words that go in pairs; יוֹם וְלַיְלָה *day and night*, זָהָב וְכֶסֶף *gold and silver*, תָּהוּ וְנָהוּ *waste and void* (ו in spite of Labial).

e) Naturally the conj. does not cohere so closely with the word as the prep. and does not displace the *He* of the Art., as וְהָעָם *and the people*, not וְעָם.

2. מן appears with the pronominal suffixes as follows:  
Sing.: מִמֶּנִּי *from me*, מִמְּךָ (m.), מִמְּךָ (f.) *from thee*, מִמֶּנּוּ *from him*, מִמֶּנָּה *from her*.

Plur.: מִמֶּנּוּ *from us*, מִכֶּם *from you*, מִהֶם *from them*.

For the last two words, cf. § 14. 2 a, b. The other words seem to postulate a reduplicated form *minmin*.

3. *The verb.* Verbal inflection for persons is made by attaching to the root (i. e. 3. sing. masc. perf. act.) the significant elements of the personal pronoun (§ 12).

3. sing. m. perf. he ruled, has ruled &c. מָשַׁל

2. " " " thou hast ruled &c. מָשַׁלְתָּ ta of אַתָּה

2. " f. " thou hast ruled &c. מָשַׁלְתְּ t " אַתְּ

1. " c. " I ruled, have ruled &c. מָשַׁלְתִּי ti=ki of אֲנִכִּי

3. *plur. m. perf.* they ruled, did rule &c. מְשָׁלוּ  
 2. " " " ye ruled &c. מְשַׁלְתֶּם *tem* of אַתֶּם  
 2. " *f.* " " " " מְשַׁלְתָּ *ten* " אַתָּה  
 1. " *c.* " we ruled, &c. מְשַׁלְנוּ *nu* " אַנְחֵנוּ

Thus these forms are not arbitrary: מְשַׁלְתָּ is really *having ruled (art) thou*, מְשַׁלְנוּ *having ruled (are) we*, &c.

דָּוִד David יְהוֹנָתָן Jonathan מֹשֶׁה Moses מִרְיָם Miriam  
 יִשְׂרָאֵל Israel יְהוּדָה Judah אַבְרָם Abram אַבְרָהָם Abraham  
 אֵלִיָּהוּ Elijah אֵלִישָׁע Elisha מִלְחָמָה battle, war, זָעַק to cry

#### EXERCISE: TRANSLATE.

אָמַר יְהוָה לְאִשָּׁה: 2 מִן־הָעֵץ אֲכָלָתָ: 3 בְּאֱלֹהִים וּבְמֹשֶׁה:  
 4 לְאֱלֹהִים זָעַקוּ בְּמִלְחָמָה: 5 דָּוִד וְיְהוֹנָתָן: 6 אֲרִי וַחֲמֹר:  
 7 יִשְׂרָאֵל וְיְהוּדָה: 8 וּבַיּוֹם הַהוּא כָּתַבְתִּי בַסֵּפֶר: 9 מֶשֶׁה וּמִרְיָם:  
 10 יוֹם וּלִילָה:

I said to the man. We rested on the seventh day. And of the tree we have eaten. God destroyed from the earth man and cattle. People and king. Elijah and Elisha. Who spilt the water upon the earth? I heard the voice in the garden. Thou hast said, *Holy is Jahweh*. And these, who *are* these? Dry land and water. Night and morning. Man is not wise as God. Thou (*f.*) hast ruled over this people.

#### § 16. THE NOUN. INFLECTION.

1. Stems in Hebrew are considered to contain three consonantal letters, e. g. כָּבֵד, שָׁמַר. The noun may be regarded as expressing the stem idea in *rest*, and the verb the idea in *motion*. Hence the vowels of the verb are lighter than those of the noun. It is convenient to consider the verb as the root out of which other parts of speech grew, though there are many nouns not traceable to extant verbal stems. Nouns are thus primitive or derivative. We may on the other hand take a noun or particle and set it in motion,

<sup>1</sup> Pausal form (cf. § 10. 4a).

that is, verbalize it; such verbs are called *Denominatives* &c. as *to dust*.

2. Inflection in Hebrew takes place after two modes, an outside and an inside mode. Both modes are to be observed in most languages, e. g. *boy, boys*, by the outside inflection; *man, men*, by the inside; so *fear, feared*, but *tread, trod*; *facio, feci*: *brechen, brach*. The Semitic languages have a preference for the inner inflection. This prevails greatly in the Heb. verb, though it has not gained great footing in the noun, the inflection of which is external. Great alterations do occur within the noun in Heb., but these are due to movements of the Tone, e. g. דְּבָר word, דְּבָרִים words, דְּבָרֶיךָ your words, and differ altogether from such changes as appear in *foot, feet*. At the same time as the accentual changes take place to a certain extent on various principles, they afford means for classifying nouns into several *Declensions*. The external changes may be called *Inflection*.

3. *Inflection, external modifications in Nouns and Adjectives*. In Hebrew there are *two* genders: *mas.* and *fem.*

There are *three* numbers: *sing.*, *dual*, and *plur.* The *dual* is not used to indicate *two* in general: *two captains* would not be שְׁנֵי, nor *two fish* דְּגִיִּים.

The *fem. sing.* is formed by adding הָ (â) to the *mas.*, e. g. טוֹב, טוֹבָה.

The *plur. mas.* is formed by adding יִם (îm) to the *sing.*, e. g. טוֹבִים; and the *plur. fem.* by changing הָ (â) into וֹת (ôth), e. g. טוֹבָה, טוֹבוֹת, or by adding ôth to the *sing.* if it has no *fem.* termination, e. g. רוּחַ wind, רוּחוֹת.

The *dual* is formed by adding יִם (âyim: ' consonantal) to the *mas. sing.* for the *mas.*, and to the original *fem. sing.* (which was תָּ = ath; § 16. 4. 8) for the *fem.* Thus: from סוּס, סוּסִים; from סוּסָה (orig. סוּסַת) (*a* under ס lengthened to *ā*, because pretonic).

	<i>mas.</i>	<i>fem.</i>	<i>mas.</i>	<i>fem.</i>
<i>sing.</i>	טוֹב good	טוֹבָה	סוּס horse	סוּסָה mare
<i>plur.</i>	טוֹבִים „	טוֹבוֹת	סוּסִים „	סוּסוֹת „
<i>dual</i>			סוּסִים „	סוּסַתִּים „



4. *Classes of nouns feminine.*

1) Words ending in ה־ or ת: e. g. צְדָקָה *righteousness*, בְּרָכָה *blessing*, עַמּוֹנִית *an Ammonitess*, מִצְרִית *an Egyptian woman* (from מִצְרִי *an Egyptian*).

2) Words of any termination that are names of creatures feminine, as אִם *mother*.

3) Names of cities, countries &c., which may be considered *mothers* of their inhabitants: e. g. צִיּוֹן *Zion*, אֲשׁוּר *Assyria*.

4) Names of organs of the body of men or animals, especially such organs as are double, as יָד *hand*, אוֹז *ear*, קֶרֶן *horn*; also of other utensils or instruments used by man, as חֶרֶב *sword*, כּוֹס *cup*, and even of *places* in which man is wont to move, as תֵּבֵל *world*.

5) Names of things productive, the elements, unseen essences &c., as שֶׁמֶשׁ *sun*, אֶרֶץ *earth*, אֵשׁ *fire*, נֶפֶשׁ *soul*.

In all these classes however there are numerous exceptions; and many words are of both genders, though in general where this is the case one gender is largely predominant in usage over the other: e. g. דֶּרֶךְ *way*, masc. (less often fem.).

6) Words *fem.* usually assume the distinctive *fem.* termination in the *plural*; e. g. צְדָקָה, צְדָקוֹת. Many *fem.* nouns however have the *mas. plur.* ending, e. g. שָׁנָה *year*, regular pl. שָׁנִים (in poetry sometimes שָׁנוֹת), and on the contrary many *mas.* words have the *fem.* termination in the *plur.*, e. g. אָב *father*, pl. אֲבוֹת, especially if they incline towards a *fem.* sense by 4) or 5), e. g. לֵב *heart*, pl. לִבָּבוֹת, קוֹל *voice*, pl. קוֹלוֹת or קְלוֹת (§ 4), שׁוֹפָר *trumpet*, pl. שׁוֹפְרוֹת.

As a rule, the plur. takes the gender of the sing.: e. g. אֲבוֹת *good fathers*, שָׁנִים טְבוֹת *good years*.

7) The *fem.* often corresponds to the Greek or Latin neuter: e. g. מְוֵלָה *welfare*, רָעָה *misery*, זֹאת *this* (τοῦτο).

8) The original *fem.* ending was *ath* ת־. The ending occasionally appears, sometimes in this form, sometimes as simple ת (cf. מוֹאֲבִית *Moabitess*, from מוֹאֲבִי) under conditions to be afterwards explained (cf. § 17. 2 d).

Words ending in *i* (mainly ordinal numerals, e. g. שְׁלִישִׁי

5. *The Dual.* The *Dual* is confined to substantives (and the numeral שְׁנַיִם *two*); it is no more found in the adjective, pronoun, or verb. It is used for things that go *in pairs*, whether organs of the body or inanimate things; e. g. eyes עֵינַיִם, ears אוָזַנַיִם (*'oznayim*), hands יָדַיִם, feet רַגְלַיִם, lips שְׁפָתַיִם (from שָׁפָה), horns קַרְנַיִם, shoes נַעֲלַיִם; and with one or two other common words, e. g. יוֹמַיִם *two days*, שָׁנַתַּיִם *two years*.

When terms denoting members of the body are used to express inanimate objects, the *fem. plur.* is used; e. g. קַרְנוֹת, *horns* of the altar.

The vowel before the dual termination, if open, is long, being pretonic (§ 6. 2b), e. g. שִׁפְתִּים.

יָפָר ox	פָּדָה <i>f.</i> cow	
סוּם horse	סוּסָה <i>f.</i> mare	
דָּג fish	דָּגָה <i>f.</i> fish	
יֶשֶׁר prince	שָׁרָה <i>f.</i> princess	
שִׁיר song	שִׁירָה <i>f.</i> song	
יָצַר adversary	צָרָה <i>f.</i> adversary	
גִּבּוֹר hero, mighty	בְּאֵר <i>f.</i> well	זֶאֱבִי wolf
יָרֵכָה side [man	יָאֵר river	חֲלוֹם dream
צַדִּיק just	נָתַן to give,	הָרַג to slay
סָפַר to count	רָאָה to see	[set
לֶחֶם bread	חָדָשׁ new	זָכַר to remem-
	שָׁתָה to drink	[ber

EXERCISE. TRANSLATE.

לֹא יִשְׁתָּה הַפֶּר מִן־הַפִּיּוּם כִּי מָרִים הֵם: 2 אֵלֶּה הַפְּרוֹת הַרְעוֹת

<sup>1</sup> The words **פר**, **שר**, **צר**, **מר**, have, for etymological reasons (§ 43), *a* (path.) when uninflected or without the Article, cf. § 12; otherwise *ā*.

אֲשֶׁר רָאָה הַמֶּלֶךְ עַל־הַיָּאָר: 3 מִשַּׁל הָאָדָם בְּבִהְמָה וּבְרִגְמָיִם:  
 4 הֵמָּה הַשָּׂרִים וְהַנְּבוֹרִים אֲשֶׁר נָתַן הַמֶּלֶךְ עַל־הָעָם: 5 אֲמַרְתִּי  
 אֶל־הָעָם הִזֶּה צְדִיקִים אַתֶּם: 6 הַהָרִים הָאֵלֶּה רְמִים מְאֹד:  
 7 סִפַּרְתָּ אֶת־הַכּוֹכָבִים: 8 מָה רְמִים הַהִיכָלִים הָהֵם: הַיְדִים:  
 יִרְכָּתִים: 9 רָאָה הַמֶּלֶךְ בַּחֲלוּם אֶת־הַפְּרוֹת הַטּוֹבוֹת עַל־הַיָּאָר:  
 10 זָכַר יְהוָה כִּי עָפַר אֲנַחְנוּ:

I remember (*perf.*) the songs which I heard in the temple. These waters *are* bitter. Those heavens *are* very lofty. These *are* the asses which we slew. Who *are* these princes and heroes? Thou hast heard the cows. God remembers the just (*pl.*). We sat on the hills two days. Bread he ate and water he drank. The just *are* as the stars which *are* in the firmament. The two-sides. He took oxen and cows and horses and asses. We heard the wolves in the evening. I counted the stars which God has set in the heavens. Water from the wells. God gave me a new song. Thou (*f.*) hast spilt blood (*pl.*).

## § 17. CASES. THE CONSTRUCT STATE.

1. *The construct state.* There is some reason to believe that Hebrew, like Arabic, once had three cases, the nominative, genitive, and accusative, ending respectively in *u*, *i*, and *a*. The traces are clearest in the case of the accusative. But while there is now no external indication of the nomin. or the accus., the genitive relation (e. g. *the palace of the king*) is indicated by closely connecting the governing and governed words in a way which demands special attention, as it has no analogy in the corresponding Greek or Latin construction. The first word (here *palace*), which is considered as dependent, is said to be in the *construct state* or in construction; the second word (*king*) which is not dependent, is said to be in the *absolute state*.

2. a. The cstr. relation corresponds most nearly to the relations expressed by *of* in English, in all its many senses: e. g. *the palace of the king, the son of the father, a ring of gold, the fear of God, a song of Zion*. This relation, though

usually, is not invariably expressed by *of*: when the first word is, as it may be and often is, an adjective or participle, it may be expressed by *in*, &c.; e. g. in “great in power, fair in appearance, broken in heart”, *great*, *fair*, and *broken* would be in the construct, *power*, *appearance* and *heart* in the absolute. The point is that the two words together make up one idea.

Now the first half of a relation like *son of*—, *great in*—, forming no complete idea of itself, the emphasis of the whole expression lies on the second half. The cstr. and the abs. are considered to form together an accentual unity, like words connected by maqqēph (§ 10. 3); the chief accent naturally falls on the second half or absolute, consequently the first half or construct is hurried. In this way *the cstr. is uttered as shortly as is possible in consistency with the laws of pronunciation* in the language; therefore any merely tone long vowel within the word will be shortened or lost, e. g. abs. דָּבָר (ָ in both cases tone-long) constr. דְּבַר. This is the shortest form such a word can assume.

b. Further the final *m* of the plur. *īm* and the dual *áyim* is elided, and these terminations become *ê*: thus, from plur. דְּבָרִים we get constr. דְּבָרִי (since בָּ when hurried, is reduced to בַּ and דְּבָ must become דְּבַ, by § 6. 2d; and the sh<sup>e</sup>wa is vocal, representing as it does an original ָ. Consequently, if the third radical is a *ʿghadhkēphath*, it will not take daghesh lene: abs. pl. כְּבָדִים [sing. כָּבֵד *heavy*] constr. כְּבָדִי, not כְּבָדִי).

c. The dual cstr. is similarly formed: e. g. abs. קַרְנִים *horns*, cstr. קַרְנֵי; abs. יָדַי *hands*, cstr. יָדִי. So from שֵׁפָה *lip*, dual abs. שְׁפָתַי (§ 16. 3), cstr. שְׁפָתִי.

d. In *fem. sing.* the original ending ת ( § 16. 4. 8) is resumed: abs. סוּסָה *mare*, cstr. סוּסַת; abs. צְדָקָה *righteousness*, cstr. צְדָקַת (because צָד = צִד: *cidhēqath*). אֲדָמָה *ground*, cstr. אֲדָמַת (because אָד = אִד).

e. *Fem. pl. cstr.* ends, like abs. in וַת, but is shortened, like all constructs, as much as possible; Pl. abs. צְדָקוֹת, cstr. צְדָקוֹת.

סוּס with its unchangeable vowel, illustrates the endings in their simplest form: the other illustrations shew how the changeable vowels are affected יֶשֶׁר *upright*, יָד *hand*, שֵׁפָה *lip*.



Mas.				Fem.			
	Abs.		Cstr.		Abs.		Cstr.
sing.	סוּם	horse	סוּם		סוּסָה	mare	סוּסָה
plur.	סוּסִים	"	סוּסֵי		סוּסוֹת	"	סוּסוֹת
dual	סוּסִים	"	סוּסֵי		סוּסָיִם	"	סוּסָיִם
	Mas.		Fem.		Mas. <sup>1</sup>		Fem.
abs. sing.	יֶשֶׁר		יִשְׁרָה		יָד		שָׁפָה
cstr.	"	יֶשֶׁר	יִשְׁרָת		יָד		שָׁפָת
abs. plur.	יֶשְׁרִים		יִשְׁרוֹת		יָדִים		שָׁפְתַיִם
cstr.	"	יֶשְׁרֵי	יִשְׁרוֹת		יָדֵי		שָׁפְתֵי

Rule 1. The construct *never* has the article: the absolute (if it be definite) has it—not of course with proper names. Thus *the king's horse* (never in this order in Hebrew, but always *the horse of the king*) סוּם הַמֶּלֶךְ (not הַסּוּם הַמֶּלֶךְ); *the horses of the king* סוּסֵי הַמֶּלֶךְ (not הַסּוּסִים הַמֶּלֶךְ): *the word of the prophet* דְּבַר הַנְּבִיא, *the righteousness of the people* צְדָקַת הָעָם, *the lips of the girl* שִׁפְתֵי הַנַּעֲרָה. So with adjs.: *a good-looking girl* נַעֲרָה טוֹבַת מְרֹאֶה (lit. *good in appearance*), *a woman of good understanding* אִשָּׁה טוֹבַת שִׂכְלָה (lit. *good of understanding*); and with participles, *the broken-hearted* נִשְׁבְּרֵי־לֵב (lit. *those who are broken*, pl. cstr. of נִשְׁבֵּר in heart).

If the abs. is definite, the constr. is also definite; e. g. אִישׁ הַמִּלְחָמָה *the man of war, the warrior*: but אִישׁ מִלְחָמָה *a warrior*; הַר יְהוָה (*the psalm of David*, bec. D. is definite). So הַר יְהוָה *the mountain of Jahweh*. The indefinite in such cases is usually expressed by putting לְ (to) before the absolute: לְהַר יְהוָה *a psalm of David*.

Rule 2. The construct must *immediately* precede the noun with which it goes; therefore two (coordinate) constructs cannot precede the same noun: e. g. *the hands and lips of the man* would not be יָדֵי וְשִׁפְתֵי הָאִישׁ because יָדֵי being construct must precede הָאִישׁ. Hebrew writes therefore *the hands of the man and his lips*, יָדֵי הָאִישׁ וְשִׁפְתָיו; *the prince's sons and daughters*, not בְּנֵי וּבָנוֹת הַשֶּׁר, but בְּנֵי וּבָנוֹתָיו. Simil-

<sup>1</sup> יָד is fem., but may be used here for illustration's sake, as it has not the fem. ending.



arly in phrases like *the God of heaven and earth*, the cstr. is, as a rule, repeated: thus אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ rather than אֱלֹהֵי הַשָּׁמַיִם וְהָאָרֶץ (bec. then אֱלֹהֵי would be separated from הָאָרֶץ, *God of the earth*).

Such a *succession* of constructs, however, as דֶּרֶךְ עֵץ חַיִּים the way to the tree of life; יְמֵי שְׁנֵי תַּיִי אֲבוֹתַי the days of the years of the life of my fathers, constitutes a unity and is perfectly normal.<sup>1</sup>

Rule 3. An adj. qualifying a noun in the cstr. state must stand *after the compound expression*, and, as the noun in the cstr. is definite, the adj. has the article: e. g. *the good horses of the king*, סוּסֵי הַמֶּלֶךְ הַטוֹבִים (not סוּסֵי הַטוֹבִים הַמֶּלֶךְ, because the cstr. must *immediately* precede its abs.) = *the horses of the king*—viz. *the good ones*. So *the king's good mare* הַטוֹבָה הַמֶּלֶךְ (the good would be *the good king's mare*).

If the gender and number of the cstr. and abs. happened to be identical, a certain ambiguity would arise: סוּסַת הַמֶּלֶכֶה הַטוֹבָה *the queen's good mare, the good queen's mare*; but these cases would be obviously few, and the context would usually decide. Ambiguity may be definitely avoided by the use of a relative clause; e. g. *the queen's good mare* הַטוֹבָה הַפְּסוּקָה הַמֶּלֶכֶה i. e. *the good mare which (belongs) to the queen*.

The above illustrations shew that, though an adj. agrees with its noun in gend. and numb. it does not agree in state. Even when a noun is in the cstr. its adj. is in the abs.

3. *Use of the accusative ending.* The accus. ending *a* has been retained in one particular usage. הַ is added to words to express *direction* or motion towards.—The ending in this use of it, which is probably a revival and extension of its former use, *has not the tone*, e. g. צָפוֹנָה northward (not צָפוֹנָה, because the first syllable is pretonic), הַהָרָה towards the mountain (not הָהָרָה, § 11 c). It may even admit a preposition before its word: e. g. לְשִׂאוּלָה to Sheol. It may be appended to the plur.; e. g. הַשָּׁמַיְמָה heavenwards, and even to the cstr. state, e. g. בֵּיתָהּ יוֹסֵף to the house of Joseph.

<sup>1</sup> Notice that the article (or its equivalent, pron. suff. *his*) appears only at the *end*.

This termination, called by some *He locale* because it usually has reference to place, is sometimes extended to time; e. g. מִיָּמִים וְיָמִים *from year* (lit. *days*) *to year*.

It cannot be used with persons: *to (towards) David* would not be דָּוִדָּה, but אֶל-דָּוִד.

צָפוֹן	north	מִצְרַיִם	Egypt	מֶטֶה	bed	אֲבִיּוֹן	poor
רוּחַ	{wind spirit	חַיִל	{valour force, army	יְשׁוּעָה	{salvation deliverance		
מִצְוָה	command	עִיר	city	שָׂכַל	understanding		
תּוֹרָה	law	חוֹמָה	wall	בָּשָׂר	flesh		
מַלְכָּה	queen	בֵּת	daughter	אַרְבַּע	four		
אֲבִיגַיִל	Abigail	שְׁאוֹל	Sheol, the underworld				
יָרַד	to go down	שָׁמַר	to keep	פָּקַד	to review		

## EXERCISE. TRANSLATE.

לֹא שָׁתָה הָעָם מִמֵּי הַיָּאָר: 2 לָקַח דָּוִד אֲבִיגַיִל לְאִשָּׁה וְהָיָא  
אִשָּׁה טוֹבַת שָׂכָל: 3 אֲבִיּוֹנֵי הָעָם הֵם צְדִיקִים: 4 לֹא שָׁמְרָנוּ  
תּוֹרַת יְהוָה אֱלֹהֵי יִשְׂרָאֵל: 5 עָשָׂה הָשָׁר כְּמִצְוֹת הַמֶּלֶךְ:  
6 וּבְתוֹרַת יְהוָה לֹא הִלַּכְתָּ: 7 אֱלֹהֵי מִצְוֹת אֱלֹהֵי כָל-הָאָרֶץ אֲשֶׁר  
כָּתַבְתִּי הַיּוֹם הַזֶּה: 8 שָׁכַב הַיָּלֵד עַל-מִטַּת אִישׁ הָאֱלֹהִים: 9 בָּא  
חֵיל גָּדוֹל מִיִּרְכַּתִּי הָאָרֶץ וּמֵאַרְבַּע רוּחוֹת יְהִשָּׁמִים: 10 אָכַלְנוּ  
מִכָּל-עֵץ הַגֵּן: 11 וּמִלֶּכֶת הָאָרֶץ בֵּת אִישׁ גִּבּוֹר יָחִיל: 12 הָיָה  
רָעַב בָּאָרֶץ וְאַבְרָם יָרַד מִצְרֵימָה כִּי כָבֵד הָרָעַב בָּאָרֶץ: 13 תּוֹרַת  
יְהוָה טוֹבָה: 14 בְּיוֹם הַהוּא עָשָׂה יְהוָה יְשׁוּעָה בְּיִשְׂרָאֵל:

The great day of Jahweh. The day of Jahweh is great. The good queen of the land. All the people of the earth. All the king's good asses. The captain (prince) reviewed all the mighty-men of valour and all the people of war. In the two-sides of the temple. I have gone northward. We are gone down to Sheol. He went towards-the-mountain. We slew the man's ass. The people did not drink from the waters

<sup>1</sup> Observe the pausal vowels in 6, 9, 10, 11 (cf. § 10. 4 a).

<sup>2</sup> Dag. in *kaph* only in cstr.

of the river, for they *were* blood.<sup>1</sup> Ye have not kept the commandments of the God of all the earth. The spirit of God *was* upon the waters. God of the spirits *that belong* to all flesh. I have broken down all the walls of the city. Thou hast kept the poor of the land from all ill. Thou (*f.*) hast eaten of the tree of the garden.

### § 18. THE FIRST DECLENSION.

Nouns may be arranged in Declensions according to the internal vowel changes produced by alteration in the place of Tone occasioned by *Inflexion* (§ 16. 2). Many forms of Nouns, however, contain unchangeable vowels, i. e. vowels pure long, or diphthongal (§ 2. 2. 1), or unchangeable by position, as גִּבּוֹר (*gibbôr*), a hero, אֶבְיוֹן (*'ebh-yôn*), poor, in both of which the first vowel is unchangeable by position (short, because in shut syllable, גֶּבֶר, אֶבֶר), and the second pure long (as we might almost infer from its consonantal representation י), and consequently unchangeable by nature (§ 6. 1). Such Nouns, as they suffer no internal change from inflexion, do not seem to require classification; they are indeclinable. No additions at the end can in any way affect the vowels of either syllable: e. g. plur. גִּבּוֹרִים, אֶבְיוֹנִים.

The forms that suffer change are those having *tone-long* vowels, e. g. in each of the words זָקֵן, דָּבָר (not זָקֵין (not לָבָב (not לִיבָב) both vowels are tone-long, and are therefore both subject to change. These vowels, having been rarely expressed by the so-called *Vowel-letters* (§ 2. 3), may very generally be distinguished from pure long, and diphthongal, vowels, which were usually so expressed (§ 2. 3). In general only *gameç* and *çere* are tone-long in nouns, as in the above illustrations; *holem* being for the most part unchangeably long, and therefore usually represented by ו; e. g. גָּדוֹל (*gādhôl*), נוֹכַח (*kôkhābh*). In these words the *ā* is subject to change, being only tone-long, but not the *ô*.

The forms with changeable vowels seem capable of being generalized under *three* classes or Declensions.

<sup>1</sup> In dependent clauses with כִּי for, that &c. the pronoun is put last.

1. A large number of words are of the same form as the *perfect* of verbs, and are chiefly participles or adjectives, though many are substantives. With these may be classed some other forms of words that are subject to the same laws. Together they may be called

#### THE FIRST DECLENSION.

They are words having:

$\bar{a}_T$  in the pretone (זָקֵן, גָּדוֹל), or  $\bar{a}$  in the tone (לֵבָב, כּוֹכֵב), or  $\bar{a}$  in both places (יִשְׂרָאֵל, דְּבָרִי).

If the principles concerning the effect of the tone upon the vowels (§ 6) be clearly understood, and also the rules for the formation of the plur. (§ 16) and the construct (§ 17), no special rules for this declension are necessary. We have only to remember that, when words are increased at the end (e. g. by יָם, הָ, etc.) the accent plants itself upon the significant inflectional addition; e. g. דְּבָרִי, but דְּבָרִים. The tone, falling on *bār* in the sing., falls on *rīm* in the pl.: *bā*, being pretonic, has the long  $\bar{a}$ , and the original *dā* of *dābār*, being now *two* places from the tone (and open), becomes *d<sup>e</sup>*. The construct which, as we have seen, is always made as short as possible (§ 17. 2) becomes דְּבַר (sing.) and דְּבָרִי (pl.): the sh'wa in pl. is vocal, hence no daghesh in *b<sup>e</sup>ghadhk<sup>e</sup>phath* letters, e. g. לֵבָבוֹת, כּוֹכְבֵי.

Note that the form  $\bar{a}-\bar{e}$ , e. g. זָקֵן, has *a* in the constr. sing. זָקֵן.

A few words have *in the construct* *ṣ<sup>e</sup>ghol* in both syllables: e. g. זָדָר *wall*, cstr. זָדָר (suff. regular זָדָרוּ); כְּתֵף *shoulder*, c. כְּתֵף; יָרֵךְ *thigh*, c. יָרֵךְ; כָּבֵד *heavy*, c. both כָּבֵד and כָּבֵד.

	Sing.	Plur.	Cstr. sing.	Cstr. plur.
1) upright	יִשְׂרָאֵל	יִשְׂרָאֵלִים	יִשְׂרָאֵל	יִשְׂרָאֵלִי (= יִשְׂרָאֵלִי)
2) old, old man, elder	זָקֵן	זָקֵנִים	זָקֵן	זָקֵנִי (= זָקֵנִי)
3) great	גָּדוֹל	גָּדוֹלִים	גָּדוֹל	גָּדוֹלִי
4) blessed	בְּרוּךְ	בְּרוּכִים	בְּרוּךְ	בְּרוּכִי
5) overseer	פְּקִיד	פְּקִידִים	פְּקִיד	פְּקִידִי
6) heart	לֵבָב	לֵבָבוֹת	לֵבָב	לֵבָבוֹת (= לֵבָבוֹת)
7) star	כּוֹכֵב	כּוֹכְבִים	כּוֹכֵב	כּוֹכְבִי
8) desert	מִדְבָּר	מִדְבָּרִים	מִדְבָּר	מִדְבָּרִי



Rem. The forms 1, 2, 3 with vowels  $\bar{a}$   $\bar{a}$ ,  $\bar{a}-\bar{e}$ ,  $\bar{a}-\hat{o}$ , may be considered the typical forms of this declension, see § 22. 1 The forms 4, 5 are pass. participles, and 6 is a less common nominal formation.

2. *Feminine nouns* ending in הִ, retain in the constr. sing. the original תִּ of the feminine (cf. § 16. 4. 8). The construct, as usual, is pronounced as rapidly as is consistent with the laws of the language (§ 17. 2a): abs. שְׁפָה, *lip*, cstr. שִׁפָּת.

Abs. sing. צְדָקָה *righteousness*. cstr. (צְדָקָת =) צִדְקָת  
 „ plur. צְדָקוֹת *righteousnesses*. „ (צְדָקוֹת =) צִדְקוֹת  
 „ sing. נִבְלָה *corpse*. „ (נִבְלָת =) נִבְלָת

The sh<sup>w</sup>a in the cstr. (sing. and pl.) is vocal. But in cstr. sing. of בְּרָכָה *blessing*, the first syllable is closed בְּרִכָּת.

Some fem. nouns retain the long  $\bar{e}$  under inflection: e. g. גְּזֻלָּה *plunder*, cstr. גְּזֻלָּת; גְּנֻבָּה *thing stolen*, 3 sing. masc. suff. (§ 19) גְּנֻבָּתוּ.

3. A few monosyllables with changeable vowels ( $\bar{a}$   $\bar{e}$ ) in the tone attach themselves to this declension. They are probably real dissyllables which have undergone contraction. The chief are יָד *hand*, דָּם *blood*, דֵּג *fish*, עֵץ *tree*. They are inflected exactly like the last syllable of דָּבָר (or דְּבָר);

as this is in sing. abs. בָּר plur. abs. בָּרִים cstr. בָּרִי  
 so we have „ „ דָּג „ „ דָּגִים „ „ דָּגִי  
 „ „ עֵץ „ „ עֵצִים „ „ עֵצִי

So פָּנִים *face* (plur.), cstr. פָּנֵי.

# WORDS FOR PRACTICE

זָכָר male	קָצֵר short	תָּמִים perfect
דָּבָר word	מָאוֹר <i>m.</i> } luminary	שְׁפָה lip
מִשְׁלֹ proverb	מְאוֹרֹת <i>pl.</i> }	בְּרָכָה blessing
כָּבֵד heavy	נְבִיא prophet	נִקְמָה vengeance
נִמְרֹ leopard	בָּרִיא fat	נִבְלָה corpse
קֹדֶשׁ holy	לָמָּה why?	בְּרִמָּל Carmel

Exerc. Write the *cstr. sing.* and the *abs.* and *cstr. pl.* of the above words. (The *abs.* and *cstr. dual* of שְׁפָה.)

<sup>1</sup> Same as abs.

<sup>2</sup> Usually with def. art. = *the garden land*.



שְׁנַיִם two	חול sand	אָסַף to gather	נָשָׂא to lift up	יָם sea
יִצְחָק Isaac	יַעֲקֹב Jacob	עֵשָׂו Esau	עֶזְרָא Ezra	
עֵצָה counsel		שָׁם there		

## EXERCISE. PARSE AND TRANSLATE.

בְּרִיאֹת, דָּגַת, גִּבְיָאִי, יִשְׂרָי, רִקִּיעַ, לְבָבוֹת, מְאֹר, מִשְׁלִי, כָּבֵד,  
 פְּקִידִי, לִבִּב, שִׁפְתִּי, נִקְמַת, בְּרִכּוֹת, יָדִים: וַחֲשָׁן עַל־פְּנֵי הַמַּיִם:  
 2 כָּתַב הַנְּבִיא אֶת־כָּל־הַדְּבָרִים בַּסֵּפֶר: 3 הָיָה דְּבַר יְהוָה אֶל־  
 הַנְּבִיאִים: 4 תּוֹרַת יְהוָה בְּלִבִּב הַצְּדִיקִים: 5 כָּתַבְתִּי לָעַם הַזֶּה  
 אֶת־כָּל־דְּבָרֵי תּוֹרַת יְהוָה: 6 לֹא הָיָה שָׁם אִישׁ מִזִּקְנֵי יִשְׂרָאֵל:  
 7 נָתַן אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים בְּרִקִּיעַ הַשָּׁמַיִם: 8 אָסַף  
 הָאֵשׁ חֵיל כָּבֵד כְּכֹכְבֵי הַשָּׁמַיִם וּכְחֹל אֲשֶׁר עַל־שִׁפְתֵי הַיָּם:  
 9 אָמַר יִצְחָק הַקּוֹל קוֹל יַעֲקֹב וְהַיָּדִים יְדֵי עֵשָׂו: 10 נָשָׂא הַנְּבִיא  
 הַזֶּקֶן אֶת־נִבְלַת אִישׁ הָאֱלֹהִים אֶל־הַחֲמוֹר: 11 כְּבֹד־לִשׁוֹן אֲנֹכִי:  
 12 וִיקְרָא עֶזְרָא בַּסֵּפֶר תּוֹרַת הָאֱלֹהִים:

The law of Jahweh is perfect. The king saw the fat kine upon the bank (lip) of the river. Ye have eaten the flesh of fat oxen. The words of the lips of Jahweh *are* upright. I *am* not a man of words. Good *are* the words of the law of Jahweh. The waters *are* upon the face of the ground. We have heard the words of the prophets of the God of all the earth. Thou hast kept the heart of this people from evil. ✕ Very great *are* the righteousnesses of God. Blessed *are* the upright of heart. The venge<sup>ance</sup> of the people *was* great. The proverbs of the wise king *are* perfect. All the fishes of the river.

## § 19. THE PRONOMINAL SUFFIXES.

The separate Personal Pronouns are used only to express the Nominative or as Subject (§ 12).

Hebrew has not largely developed the adjective; instead of saying *holy hill, silver idols, eloquent man*, it says *hill of holiness, הַיָּרֵךְ קֹדֶשׁ, idols of silver, אֱלִילֵי כֶסֶף, man of words, אִישׁ דְּבָרִים*, and the like. Similarly for *my horse* it says *horse-of-me*; the possessive pronouns *my, thy, his, our* &c. are altogether wanting. In other words, what we

have in such cases is—ideally—a noun in the construct, followed by a personal pronoun in the absolute, which, however, is not now written as a separate word, but attached to the noun as a suffix. There are a few words in which this process is still perfectly clear, and the pronoun is present in practically its original form: e. g. אָבִיהוּ *his father* (father-of him, הוּא): but in all words the pronoun is really present, though not often so obvious, e. g. סוּסוֹ *his horse*. Here the original *sûs-hû* (horse-of him) became first, by means of the helping vowel *a* (appropriate before the guttural *h*) *sûsahû*; then *h* disappeared, as it so easily does (§ 14. 1e) leaving *sûsaû*, which easily passes into *sûsô* (cf. § 2. 2. 1).

All the so-called pronominal suffixes correspond, with simple modifications similarly accounted for, to the (significant parts of the) personal pronouns § 12, except that in the second person, *k* appears instead of *t*. The slight occasional differences between the forms of the suffixes, according as they are attached to singular or plural nouns, should be carefully noted. E. g. in סוּסֵיהֶם *their horses*, the ה of the original 3<sup>rd</sup> pers. pron. (הֶם) is preserved; in סוּסָם *their horse*, it has disappeared (as in סוּסוֹ).

The suffixes are divided into *light* and *heavy*; the heavy are those containing *two consonants*—בָּם, כֶּן, הֶם, הֵן, (not נוּ, for the ו is a vowel); all the others are light. Before the heavy suffixes, the noun, which is always an ideal construct, assumes the real construct form: e. g. דְּבַרְכֶּם *the word of you, your word*; דְּבַרֵּיכֶם *the words of you, your words*, דְּבַרֵּיהֶם *the words of them, their words* (דְּבַר and דְּבַרֵּי being respectively cstr. sing. and pl. of דְּבַר): so סוּסַתְכֶּם *your mare*, צְדָקַתְכֶּם *your righteousness*, שְׁפָתֵיכֶם *your lips*. Before the light suffixes, the regular rules of vocalization apply (§ 6) which are illustrated, e. g. in the formation of the plural—דְּבָרִים from דְּבַר. Thus, *my word* = דְּבָרִי: the accent falls at the end, on the suffix; the pretonic, being open, is long; the vowel before that, being in an open syllable, vanishes into sh<sup>w</sup>a. (דְּבָרִי would exhibit the true construct form: but the short vowel in the open pretone would violate one of the fundamental principles of vocalization, and is manifestly impos-

sible). So *דָּבָרוּ* *his word*, *דָּבָרְנוּ* *our word*. (The accent falls on the  $\text{---}$ : hence *דָּבָרְנוּ* would be again impossible). So *שִׁפְתִּי* *my lip*, not *שִׁפְתִּי*. Similarly with a plural noun: *מִדְּבָרַי* *my words*; *דְּבָרֵינוּ* *our words* (because *נוּ* is not one of the heavy suffixes). The accent falls on the  $\text{---}$ , and the vocalization follows as a matter of course. So *שִׁפְתֵּיהֶם* *(f.) thy lips*, *שִׁפְתֵּינוּ* *our lips*: but *שִׁפְתֵּיהֶם* *their lips*.

For purposes of vocalization, it is obviously important to know where the accent falls: in the paradigms it is specially marked, when it does not fall upon the last syllable. It may be put thus: the monosyllabic and all the heavy suffixes take the accent, e. g. *דְּבָרִי*, *דְּבָרֵיכֶם*; dissyllabic suffixes (except the heavy suffixes attached to plur. nouns) take the accent on the penult: e. g. *סוּסֵנוּ* *our horse*, *דְּבָרְנוּ* *our word*, *דְּבָרֶיהָ* *her words*.

## NOUN WITH SUFFIXES.

		Mas.		Fem.		
		סוּס	דְּבָר	סוּסָה	שִׁפָּה	צְדָקָה
	<i>Singular noun</i>	(horse)	(word)	(mare)	(lip)	(righteousness)
<i>sing.</i>	1 c. my	סוּסִי	דְּבָרִי	סוּסָתִי	שִׁפְתִּי	צְדָקָתִי
	2 m. thy	סוּסֶךָ	דְּבָרְךָ	סוּסָתְךָ	שִׁפְתְּךָ	צְדָקָתְךָ
	2 f. thy	סוּסְךָ	דְּבָרְךָ	סוּסָתְךָ	שִׁפְתְּךָ	צְדָקָתְךָ
	3 m. his	סוּסוֹ	דְּבָרוֹ	סוּסָתּוֹ	שִׁפְתּוֹ	צְדָקָתּוֹ
	3 f. her	סוּסֶיהָ	דְּבָרֶיהָ	סוּסָתֶיהָ	שִׁפְתֶּיהָ	צְדָקָתֶיהָ
	<i>plur.</i> 1 c. our	סוּסֵנוּ	דְּבָרֵנוּ	סוּסָתֵנוּ	שִׁפְתֵּנוּ	צְדָקָתֵנוּ
	2 m. your	סוּסֵיכֶם	דְּבָרֵיכֶם	סוּסָתֵכֶם	שִׁפְתֵּיכֶם	צְדָקָתֵכֶם
	2 f. your	סוּסֵיכֶן	דְּבָרֵיכֶן	סוּסָתֵכֶן	שִׁפְתֵּיכֶן	צְדָקָתֵכֶן
	3 m. their	סוּסֵם	דְּבָרֵם	סוּסָתֵם	שִׁפְתֵּם	צְדָקָתֵם
	3 f. their	סוּסֵנָם	דְּבָרֵנָם	סוּסָתֵנָם	שִׁפְתֵּנָם	צְדָקָתֵנָם
<i>Plural noun</i>		סוּסִים	דְּבָרִים	סוּסוֹת	שִׁפְתִּים	צְדָקוֹת
		(horses)	(words)	(mares)	(dual)	(righteousnesses)
<i>sing.</i>	1 c. my	סוּסִי	דְּבָרִי	סוּסוֹתִי	שִׁפְתִּי	צְדָקוֹתִי
	2 m. thy	סוּסֶיךָ	דְּבָרֶיךָ	סוּסוֹתֶיךָ	שִׁפְתֶיךָ	צְדָקוֹתֶיךָ
	2 f. thy	סוּסֶיךָ	דְּבָרֶיךָ	סוּסוֹתֶיךָ	שִׁפְתֶיךָ	צְדָקוֹתֶיךָ
	3 m. his	סוּסָיו	דְּבָרָיו	סוּסוֹתָיו	שִׁפְתָיו	צְדָקוֹתָיו
	3 f. her	סוּסֶיהָ	דְּבָרֶיהָ	סוּסוֹתֶיהָ	שִׁפְתֶּיהָ	צְדָקוֹתֶיהָ

<i>plur.</i> 1 <i>c.</i> our	שָׁפְתֵינוּ מוֹסוֹתֵינוּ דְּבָרֵינוּ מוֹסֵינוּ	צִדְקוֹתֵינוּ
2 <i>m.</i> your	שָׁפְתֵיכֶם מוֹסוֹתֵיכֶם דְּבָרֵיכֶם מוֹסֵיכֶם	צִדְקוֹתֵיכֶם
2 <i>f.</i> your	שָׁפְתֵיכֶן מוֹסוֹתֵיכֶן דְּבָרֵיכֶן מוֹסֵיכֶן	צִדְקוֹתֵיכֶן
3 <i>m.</i> their	שָׁפְתֵיהֶם מוֹסוֹתֵיהֶם דְּבָרֵיהֶם מוֹסֵיהֶם	צִדְקוֹתֵיהֶם (תָּם)
3 <i>f.</i> their	שָׁפְתֵיהֶן מוֹסוֹתֵיהֶן דְּבָרֵיהֶן מוֹסֵיהֶן	צִדְקוֹתֵיהֶן

Note (i) that the *sh'wa* before the 2<sup>nd</sup> pers. suff. sing. and plur. attached to a sing. noun is vocal; hence the *kaph* does not have the daghesh lene. דְּבָרְךָ *d'bhār'khā* (in pause דְּבָרְךָ), דְּבָרְכֶם *d'bhār'khem*.

(ii) The suffix יוּ is pronounced *āw* (סוּסֵיו = *sūsāw*). The ' is ignored in pronunciation, but it represents an earlier stage in the history of the word.

(iii) Suffixes to fem. plur. nouns, curiously enough, are preceded by ' which, appropriate with masc. plur. (because it is really the cstr. plur. ending), is, with fem. nouns, strictly speaking, neither necessary nor justified: with the result that the plural is in such cases doubly indicated: e. g. מוֹסוֹתֵינוּ.

(iv) The helping vowel between stem and suffix is ultimately traceable to *i* or *a*: *a* before gutturals, as we have seen, *sūs-a-(h)ā* = מוֹסוּ, so מוֹסֵם (*h* dropped); *i* in other cases מוֹסֵנִי (tone-long *ē*) is from an ultimate *sūs-i-nū*.

(v) The *dual* takes the same Suffixes as the plural, e. g. יָד *hand*, יָדַי *hands*, יְדֶיהָ *her hands*, יָדֵינוּ *our h.*, יָדֵיכֶם *your h.*

(vi) The suffixes of *sing.* nouns are sometimes joined to *fem. pl.*, particularly 3 *pl.*, e. g. נַפְשוֹתָם *their souls* (instead of נַפְשוֹתֵיהֶם), דּוֹרוֹתָם *their generations*.

<i>face</i> פָּנִים ( <i>pl.</i> )	<i>son</i> בֶּן <i>pl.</i>	<i>pl.</i> בָּנִים	<i>daughter</i> בַּת <i>pl.</i>	<i>pl.</i> בָּנוֹת
<i>my face</i> פָּנַי		<i>the man's face</i> פָּנֵי הָאִישׁ		
<i>before me</i> לִפְנֵי		<i>before the man</i> לִפְנֵי הָאִישׁ		
<i>before thee</i> לִפְנֶיךָ		<i>before you</i> לִפְנֵיכֶם		
<i>after</i> אַחֲרַי		<i>after me</i> אַחֲרֵי		

Rule I. The noun with suffix, being already definite, does not take the def. article, but naturally its adj. does, e. g. *my good horse* סוּסִי הַטוֹב (*my horse, the good one*); *your evil words*, דְּבָרֵיכֶם הָרָעִים; *thy strong hand* יָדְךָ הַחֲזָקָה.



Rule II. The suffix is repeated with each coordinate noun: e. g. *he took his sons and daughters*, לָקַח אֶת־בָּנָיו וְאֶת־בָּנוֹתָיו.

Particles, such as *Prepositions* and *Adverbs*, are generally *Nouns* in a fragmentary condition, and may take Suffixes which are attached to them precisely as to Nouns. For בְּ and לְ see § 14. 1f.; for מִן see § 15. 2. A number of words take the suffixes of *plur.* nouns. Some of the words are really *plur.*, e. g. אַחֲרֵי *after* (pl. cstr., *hinder parts*)—hence אַחֲרֵי *after me*, אַחֲרֶיךָ *after you*, אַחֲרָיו *after him*, &c.; others, like עַל *upon*, אֶל־ *to*, resume before suffixes the *yodh* which originally formed part of the root (עָלִי, אֵלִי), thus producing the impression of a plural.

עֲלֵיהֶם, עֲלֵיכֶם, עֲלֵינוּ, עָלֶיהָ, עָלָיו, עָלֶיהָ, עָלֶיהָ, עָלֶיהָ  
אֲלֵיהֶם, אֲלֵיכֶם, אֲלֵינוּ, אֲלֶיהָ, אֲלָיו, אֲלֶיהָ, אֲלֶיהָ, אֲלֶיהָ

Like עַל is עַד *unto, as far as*.

לֹט Lot אֶפְרַיִם Ephraim שְׁמוּאֵל Samuel שְׁלֹמֹה Solomon  
טוֹב good things, goodness שִׁיחָה meditation אֵת (אֶת־) with  
נֶגֶד before, in presence of פֶּתַח opening, door דֶּלֶת door  
סָגַר to shut, close תָּקַע to thrust, strike, blow (a trumpet)

שׁוֹפָר horn (for blowing) בְּרִית covenant תְּפִלָּה prayer  
חֶסֶד mercy, kindness מִשְׁפָּט judgment, ordinance, justice  
עוֹלָם long duration, age מֵעוֹלָם from of old  
עַד־עוֹלָם for ever

כָּתַח to cut off, cut down כָּתַב בְּרִית to make a covenant  
בָּטַח to trust צָפַן to hide, lay up אָהַב to love פָּעַל to do

#### EXERCISE. TRANSLATE.

תּוֹרָתוֹ, שְׁפָתָיו, בְּרַכְתָּךְ, בְּנִיךָ, מְשֻׁלָּכִים, מְקוּמָה, מְבֻשָּׂרִי, בְּשֻׁרְכֶם,  
לְפָנֵי, לְפָנֶיךָ, שְׁפָתֶיךָ, בְּנִינוּ, לְבַבְנוּ, בְּנֵיהֶם, יְדֵי, יְדוֹ, תּוֹרָתָם,  
יְדֵיהֶן:

יָצָא לֹט אֶל־הָאֲנָשִׁים הַפְּתִיחָה וְהַדֶּלֶת סָגַר אַחֲרָיו: 2 וְאַהֲדוּ

<sup>1</sup> *pl.* of אֵישׁ.



תָּקַע בְּשׁוֹפָר בְּהֵרָאֵם וּבְנֵי יִשְׂרָאֵל יָרְדוּ מִן־הָהָר וְהוּא לִפְנֵיהֶם:  
 3 הוּא יְהוָה אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו: 4 זָכַר לְעוֹלָם בְּרִיתוֹ אֲשֶׁר  
 פָּרַת אֶת־אֲבֹרָתָם: 5 כִּי חֶסֶד יְהוָה מְעוֹלָם וְעַד־עוֹלָם עַל־יְרֵאָיו  
 וְצִדְקָתוֹ לִבְנֵי בָנִים: 6 וְאֲנִי עָלִיד בְּטַחְתִּי יְהוָה אִמְרַתִּי אֱלֹהִי<sup>2</sup> אֶתָּה:  
 7 מָה רַב טוֹבָךְ אֲשֶׁר צִפַּנְתָּ לִירְאִיךָ<sup>3</sup> פָּעַלְתָּ לְבַטְחִים<sup>2</sup> בְּךָ נִגַּד בְּנֵי  
 אָדָם: 8 מָה אֶהְבֵּתִי תוֹרָתְךָ כָּל־הַיּוֹם הִיא שִׁיחִתִּי: 9 שָׁמַע יְהוָה  
 אֱלֹהֵינוּ אֶת־תַּפְלַתְנוּ: 10 יֵרֵד אֶל־בְּנֵינוּ שְׂאוּלָה:

Your blessings. Her corpse. My commandments. Her lips. Thy words. His face; her face; my face. And his words we heard out of the fire. Thy law *is* in my heart, *O* my God. God has redeemed his holy *ones*. Thou hast heard my voice out of thy temple. We sat before her. The words of thy (*f.*) lips *are* as the sand which *is* upon the shore of the sea. He came and in his hand a sword. Very good *are* the proverbs of his lips. We have sold our asses. *Ye are* my sons and my daughters, saith (*perf.*) your God. My heart *is* in his law continually. Thou hast kept their heart. We have not kept the covenant of our God with all our heart. The day of vengeance *is* in his heart. Ye have kept my law and my commands. He lifted his corpse upon the ass. Their hearts *are* fat. Thy perfect law. This *is* flesh from my flesh. By (ב) all his great prophets.

## § 20. THE VERB

1. *Root*. The root of a verb is considered to be the 3<sup>rd</sup> *sing. masc. perf.* of the simple form (§ 13. 5) e. g. שָׁבַר, *he broke*. This form is called *Qal* (קל) "light", in distinction from all the other forms, which are heavy, being loaded by additional inflectional letters, e. g. נִשְׁבַּר *he was broken*, or by the duplication of a radical, e. g. שִׁבַּר *he broke in pieces*.

<sup>1</sup> The sign א known as *'Athnāh* indicates the chief pause within the verse, as *Šillūq* indicates the last tone syllable in the verse (cf. Gen. i. 1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ). The latter cannot be confused with *methegh*, which never stands on a tone syllable (§ 10. 2).

<sup>2</sup> Pausal form. See § 10. 4 b. <sup>3</sup> Relative unexpressed, as often in poetic style.

2. *Tenses*. The verb has not *Tenses* strictly speaking. It has two forms, which express not time but the quality of an action as complete or incomplete; the one expresses a finished action, and is called the *perfect*, the other an unfinished action, and is called the *imperfect*. It must be clearly understood that these words are not used in the sense which they bear, e. g. in English or in Latin grammar.

The perfect action includes all *past tenses* of other languages, such as perfect, pluperfect, and future perf. The imperfect includes all *imperfect tenses*, e. g. present (especially of general truths), the classical imperfect, and the future. The so-called *Tenses* will be dealt with more fully in § 46. Suffice it here to say that Hebrew is not so helpless in the expression of time as might be supposed. As the perfect tense expresses completed action, it is the natural tense to express the English past, e. g. *רָדַף* *he pursued*, and as the imperfect tense expresses incomplete action, it is the natural tense to express the English future, e. g. *יִרְדֹּף* *he will pursue*. It is wrong, however, to describe the tense on this account as the *future*: this is at once to limit it and to suggest a false point of view.

3. *Moods*. The perfect and imperfect also do duty for moods. Either may express the indicative: e. g. *he pursued* = perf., *he will pursue* = impf. The subjunctive, optative, &c. and, broadly, words implying potential or contingent ideas, are generally expressed by the *imperfect* and its modifications (§ 23); e. g. of every tree *thou mayest eat*; hearken, that *ye may live*; hasten, lest *thou be consumed*; *may he judge! let us go!* This usage is thoroughly in accordance with the fundamental idea of the impf.—incompletion—as already explained. It might seem that this tense was greatly overworked, and that its use would give rise to endless obscurities and ambiguities: in point of fact, as we shall see, this is rarely so.

Besides, there is an *imperative*, which is closely connected with the imperf.; two forms of *infinitive*, called absolute and construct; and a *participle*.

4. *Degrees of the stem idea*. The stem idea or meaning

of the verb is presented in *three* conditions or degrees; the Simple (Qal) as *to eat*; the Intensive, as *to eat much, often, greedily*; and the extensive or Causative, extending the action over a second agent, as *to make to eat, to give one to eat*. These are formed by manipulating or adding to the radicals of the verb in a way which has no approximate analogy in English. It is as if the intensive idea of the verb "lament"—*to lament much, often, professionally*—were expressed by some such form as *limment*; and the causative idea, *to cause some one to lament*, were expressed by some such form as *hilmint*.

Each of these three conditions of the stem idea once appeared in three voices, Active, Passive, and middle or Reflexive, though some parts are now lost: only the intensive has all three. Thus:

<i>Simple.</i>	<i>Intensive.</i>	<i>Extensive or Causative.</i>
act.	act.	act.
—	pass.	pass.
reflexive	reflex.	—

5. *Conjugations.* What are called in other languages conjugations, do not exist. The various classes of irregular or weak verbs most nearly correspond to conjugations; but if the regular verbs be thoroughly learned, it will be found that the so-called irregular verbs follow naturally from them by the application of the fundamental rules of the language (§§ 3—10). The above seven parts are all growths of the original simple stem, which undergoes some modification, consonantal or vocalic or both (illustrated above by *lament*) to produce them.

6. *Inflection.* Inflection to express person takes place by the connexion of the significant parts of the personal pronoun with the stem (§ 12 and 15. 3); and the third sing. as simplest is taken first, then the second, and finally the first. In an action which is finished, rather the action itself than the actor is prominent: hence in the perfect the stem is put before the personal designations. In the imperfect, or action going on, the actor is more prominent, and the personal modification is prefixed.

## THE PERFECT.

	<i>Sing.</i>		<i>Plur.</i>
3 mas.	קָטַל he killed &c.	3 c.	קָטְלוּ they &c.
3 f.	קָטְלָה she „		
2 m.	קָטַלְתָּ thou „	2 m.	קָטַלְתֶּם ye
2 f.	קָטַלְתְּ „	2 f.	קָטַלְתֶּן „
1 c.	קָטַלְתִּי I	1 c.	קָטַלְנוּ we

7. Note carefully where the accent falls—usually on the קָטַל. The first syllable is pretonic and open, therefore has tone-long vowel, קָ (§ 6. 2 b) e. g. קָטַלְתִּי (not קְטַלְתִּי). The heavy terminations תָּם, תָּן, draw the accent upon them, so that the first vowel, being no longer pretonic and therefore tone long, naturally vanishes into sh<sup>e</sup>wa (§ 6. 2 c) e. g. קָטַלְתֶּם (not קְטַלְתֶּם).

8. It will be remembered that *nouns and adjs.* inflect thus: *m.* יָשַׁר, *f.* יָשְׁרָה (§ 16. 3). *Verbs*, however, inflect thus: *m.* יָשַׁר, *f.* יָשְׁרָה (cf. § 6. 2 f.). In other words in *verbal* inflection with vocalic additions—e. g. â of 3<sup>rd</sup> sing. fem. (יָשְׁרָה) or û of 3<sup>rd</sup> pl. (יָשְׁרוּ)—the vowels á ē ō<sup>1</sup> in the tone syllable become vocal sh<sup>e</sup>wa: thus *m.* קָטַל, *f.* קָטְלָה (not קְטַלָּה), *m.* קָבַד, *f.* קָבְדָה (not קְבַדָּה), *m.* יָכַל, *f.* יָכְלָה. In the 3<sup>rd</sup> sing. fem. and the 3<sup>rd</sup> plur. the first vowel has methegh—קָטְלוּ, קָטְלָה, because the sh<sup>e</sup>wa, representing as it does an original full vowel (á) is sounded (§ 6. 2 e). This preserves the *a* sound: without methegh, the words would be qoṭlâ, qoṭlû. Naturally, if the third radical were a *b<sup>e</sup>ghadhk<sup>e</sup>phath*, it would not take daghesh lene: e. g. כָּתְבָה *she wrote*, כָּתְבוּ *they wrote*.

9. *Uses of the perfect.* The Perf. expresses:

- The Aorist (Past), *he killed*.
- The Perfect, *he has killed*.
- The Pluperfect, *he had killed*.
- The future Perfect, *he shall have killed*. (See § 46.)

10. אֶת or אֹת the sign of the accusative (§ 13. 7), when used

<sup>1</sup> Most regular vbs. have their second vowel in á, many in ē, a few in ō.



with the pronominal suffixes, appears as follows: **אֲנִי** *me*, **אֲתָךְ** *m.* **אֲתָךְ** *f.* **הוּא** *him*, **הִיא** *her*, **אֲנֵנוּ** *us*, **אַתְכֶם** *m.* **אַתְכֶן** *f.* **אַתֶּם** *m.* **אֲתָן** *f.* **הֵמָּה**.

The *scriptio plena* is also common: **אֲנִי** &c.

<b>מְאוֹמָה</b> anything	<b>שָׂרָף</b> to burn	<b>שָׂרָף</b> seraph
<b>בְּרִית</b> covenant	<b>אַחֲרִית</b> latter end	<b>שָׁכַח</b> to forget
<b>נָפַל</b> to fall	<b>עָף</b> to fly	<b>הִנֵּה</b> behold
<b>פְּקוּד</b> statute	<b>יוֹסֵף</b> Joseph	<b>מָכַר</b> to sell
<b>מִלְקָחִים</b> tongs	<b>רֹצֶפֶה</b> glowing stone, coal	
<b>כָּמַךְ</b> to lean ( <i>act.</i> )	<b>כֶּפֶר</b> ransom, bribe	
<b>עָשָׂק</b> to oppress	<b>שׁוֹר</b> ox	
<b>זָקֵנָה</b> } old age	<b>זָבַח</b> to sacrifice	
<b>זָקֵנִים</b> }	<b>מִזְבֵּחַ</b> altar	

## EXERCISE. TRANSLATE.

לֹא שָׁמַרְתָּ בְּרִיתִי: 2 לֹא שָׁמְרוּ תּוֹרָתְךָ: 3 שָׁמַרְתִּי פְקוּדֶיךָ  
בְּכָל־לִבִּי: 4 לֹא זָכְרָה אַחֲרִיתָהּ: 5 שָׁכַחוּ אֶת־אֱלֹהֵיהֶם: 6 אֶת־  
קוֹלְךָ שָׁמַעְנוּ מִן־הָאֵשׁ: 7 אֲנִי יוֹסֵף אֲשֶׁר־מָכַרְתָּם אֹתִי מִצְרִימָה:  
8 לָמָּה נָפַלּוּ פְּנֶיךָ: 9 שָׁפְכוּ דָמִים בָּמִים: 10 שָׂרַפְתָּם אֶת־הָעִיר  
בָּאֵשׁ: 11 רָאָה אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד:  
12 אָמַר שְׂמוּאֵל אֶל־הָעָם אֶת־שׁוֹר מִי לְקַחְתִּי וְחִמּוֹר מִי לְקַחְתִּי  
וְאֶת־מִי עָשָׂקְתִי וּמִי לְקַחְתִּי כֶּפֶר: וְכָל־הָעָם אָמַר לֹא עָשָׂקְתָּ  
אִישׁ וְלֹא לְקַחְתָּ מִיֵּד אִישׁ מְאוֹמָה: 13 עָף אֵלַי אֶחָד מִן־הַשָּׂרָפִים  
וַיְבִיאוּ רֹצֶפֶה בְּמִלְקָחִים לְקַח מֵעַל הַמִּזְבֵּחַ: 14 עֲמַדָּה הָאִשָּׁה  
לִפְנֵי הַמֶּלֶךְ: 15 שִׁבַּת אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי מִהַמְּלָאכָה אֲשֶׁר עָשָׂה:

Ye did not keep my words. The fire of God fell from heaven. God set (gave) luminaries in the firmament of the heavens. All the males fell before the sword. The heavens of the heavens are God's (*dat.*) and the earth he has given to the sons of man. Thou hast fallen, O (*art.*) city, in the heart of the sea. I kept my tongue from evil words. These are the proverbs of Solomon the wise king of Israel. We heard

<sup>1</sup> Relative unexpressed.



his voice from his temple. Their faces fell. We leant our hands upon her head. The blessing of Jahweh *be* upon thy children (sons). We sat by (על) the waters of the great rivers. Ye have burnt their city in the fire. She bare to her husband a son to his old age. They have forgotten my words and the proverbs of my lips.

### § 21. THE IMPERFECT &c.

As in the perfect the pronouns were indicated at the end, so in the imperfect they are indicated, though not quite so obviously, at the beginning: e. g. **א** points to 1<sup>st</sup> pers. sing. (אני), **נ** to 1<sup>st</sup> plur., **ת** to 2<sup>nd</sup> sing, &c.

#### 1. Imperfect and Imperative.

	<i>Imperfect.</i>	<i>Imperative.</i>
<i>sing.</i> 3 <i>m.</i>	יִקְטֹל he will, may &c. kill, is, was, killing &c.	
3 <i>f.</i>	תִּקְטֹל she „ „	
2 <i>m.</i>	תִּקְטָל thou „	קְטֹל kill thou
2 <i>f.</i>	תִּקְטְלִי thou „	קְטֹלִי „ „
1 <i>c.</i>	אֶקְטֹל I „	
<i>plur.</i> 3 <i>m.</i>	יִקְטְלוּ they „	
3 <i>f.</i>	תִּקְטַלְנָה they „	
2 <i>m.</i>	תִּקְטְלוּ ye „	קְטֹלוּ kill ye
2 <i>f.</i>	תִּקְטַלְנָה „ „	קְטַלְנָה „ „
1 <i>c.</i>	נִקְטָל we „	

Note carefully where the accent falls.

Note further that the first syllable is closed: in other words, the *sh'wa* is silent, consequently the second radical, if a *ʿghadhk'phath*, would take the *dagh. lene*; thus, pf. **כָּתַב** *he wrote*, impf. **יִכְתֹּב** *yikhtōbh* (not **יִכְתַּב**).

a) The original vowel in first syllable of impf. of active verbs appears to have been *a* (קָטַל): cf. Arab. *yāqtulu* which was later thinned to *i* (יִקְ): cf. **דָּבַר** for **דִּבְרִי** from *dabar*, § 2. 2. 4 and § 6. 2 d). This should be borne in mind, as the *a* reappears in certain forms of guttural and other verbs to be dealt with afterwards (§§ 34, 40, 42).

b) The termination of the 2<sup>nd</sup> *plu.* and 3<sup>rd</sup> *plu.* sometimes appears as וְ (וְקָטְלוּ) which always bears the tone.

Note that the imperative is identical with the impf. except that it drops the pronominal prefixes: thus קָטַל (תִּקְטַל). Obviously in the imperative the sh<sup>w</sup>a is sounded: hence, in spite of יִכְתֹּב, the imper. is כָּתַב (כָּתַב is an impossible form, § 7. 4).

The first syllable of imper. קָטַל *f. s.* קָטְלוּ *m. pl.* is half open: in other words the sh<sup>w</sup>a is vocal, as it represents an original vowel (ō) § 6. 2e; therefore כָּתְבוּ not כָּתְבוּ.

## 2. The Infinitive.

Inf. cstr. קָטַל to kill (admitting prepositions before it and pronominal suffixes).

Inf. abs. קָטוּל to kill (admitting neither prefix nor suffix).

a) The inf. cstr. is the same as the 2<sup>nd</sup> sing. imperative. It corresponds roughly to English verbal nouns in *-ing*: e. g. עֵת סָפַד a time *of* (i. e. *for*) *mourning*, a time *to mourn*.

It is used very frequently with the preposition לְ (much like our *to* before inf.): (i) after such verbs as *begin, continue, cease* &c.: e. g. הָרַל לְסַפֵּר he ceased *to count* (occasionally in such cases without לְ) and (ii) to indicate purpose: e. g. I have come *to sacrifice* (לְזַבַּח) to Jahweh. This לְ joins so closely with the inf. that the first syllable is closed: hence לְכַתֵּב *to write*, not לְכַתֵּב.

It is used *very frequently* with pronom. suffixes: e. g. בְּכַתְּבוֹ<sup>1</sup> (*b<sup>e</sup>khoth<sup>e</sup>bhō*) *in his writing*, i. e. when he wrote.

b) To the absol. inf. nothing can be prefixed or added: it stands alone (לְקָטוּל or קָטוּלִי would be impossible) and it has the effect of throwing up prominently the bare idea of the verb. Usually it is accompanied by a finite verb. (i) When placed before the verb, it strengthens it: שָׁמַר מִצְוֹתָיו (*keeping I kept*: i. e.) *I earnestly kept his commandments*. It is often rendered by an English adverb: surely, utterly e. g. he will *surely* visit יִפְקֹד יִפְקֹד: I will

<sup>1</sup> The change which the cstr. inf. undergoes with pronom. suffixes will be explained in § 29. 2, § 31. 3 c.

*utterly* (inf. abs.) *destroy* (impf.). (ii) When placed after the verb it usually suggests continuance: e. g. שְׁמְעוּ שְׁמוֹעַ *hear ye continually*.

Etymologically the cstr. inf. is not related to the absol. as דָּבַר to דִּבֶּר; the two forms are of independent origin.

### 3. The Participle.

*Act. Part. m. s.* קוֹטֵל or קָטַל *killing, i. e. one who kills*

*f. s.* קְטֹלָה or (more often) קְטָלָה

*m. pl.* קְטָלִים *f. pl.* קְטָלוֹת

*Pass. Part. m. s.* קְטוּל *killed, i. e. one who is or has been killed.*

*f. s.* קְטוּלָה

*m. pl.* קְטוּלִים *f. pl.* קְטוּלוֹת

a) The *sh<sup>e</sup>wa* in fem. and pl. of act. ptc. is vocalic, *qô-ṭ-lâ*, -*lîm* as it represents an original full vowel. The *holem* is unchangeable, whether written with or without *waw*.

The act. partic. denotes continuous action: e. g. הוּא יֹשֵׁב *he is, was sitting* (not *he sat*).

b) Of the *passive* voice. There are few remaining traces besides the participle.<sup>2</sup>

*Uses of the Imperfect.* The Impf. expresses:

a) The Present *he kills* (especially of general truths: e. g. a bribe *blindeth* (impf.) the clear-sighted. Ex. 23. 8.

b) The Imperfect, *he killed* (particularly of repeated past acts, i. e. *used to kill*: Latin or Greek impf.): e. g. a mist *used to goup*, Gen. 2. 6.

c) The Future, *he will kill*.

d) The potential, *he may or can kill, might, could, would &c. kill*. (See § 46.)

<sup>1</sup> When the *fem. ptc.* has the force of a substantive, it tends to retain the long *ê* of the masc.: e. g. יֹלְדָה *a woman in travail* (יָלַד *to bear*).

<sup>2</sup> For other traces see § 33. 3c.

שָׁפַט to judge	גָּנַב to steal	כָּרַת to cut
שָׁפַט ( <i>ptc.</i> ) judge	שָׁמַר to watch	אִיזֶבֶל Jezebel
שָׁבַר to buy (grain)	שָׁמַר ( <i>ptc.</i> ) watchman	דְּבוֹרָה Deborah
מָת dead	רָדַף to pursue	תָּמַר a palm tree
קָבַר to bury	אָכַל to eat	אֲבִימֶלֶךְ Abimelech
קֶבֶר grave	אָכַל food	עוֹד still, yet,
שָׁכַן to dwell	בָּעַל lord, husband, Baal	[again
אֱמֶת faithfulness, truth	בָּעַל to marry, rule over	
אַרְבַּע four	מֵאָה hundred	שֻׁלְחָן table
דָּרַשׁ to seek	פַּעַם <i>f.</i> time	דִּבֶּר <sup>1</sup> to speak

## EXERCISE. TRANSLATE AND PARSE.

אֲשֶׁמַר, לְשֹׁמֵר, שָׁמְרוּ, שָׁמַר, תִּשְׁמַר, יִשְׁמְרוּ, נִשְׁמַר, גְּנוּבִים,  
 גְּנוּב, תִּפְקְדוּ, תִּזְכְּרִי, זָכַר, כָּרַתִּים, דָּרָשִׁי, לְמִשְׁתָּה, תִּשְׁמְרֶנָּה:  
 לֹא תִנָּבֵב: 2 לֹא תִשְׁמְרוּ אֶת־מִשְׁפָּטֵיהֶם: 3 אֲנַחֲנוּ נִכְרַת עֵצִים  
 מִן־הָהָר: 4 רָדְפוּ אַחֲרָיו: 5 אָמַרְתִּי לְשֹׁמֵר דְּבָרֶיךָ: 6 מִשְׁלִי  
 הָעַם הַזֶּה: 7 מִי יִשְׁכֵּן בְּהַר יְהוָה: הוֹלֵךְ תָּמִים וּפֹעֵל צֶדֶק  
 וְדֹבֵר אֱמֶת בְּלִבָּבוֹ: 8 בָּא יוֹסֵף מֵאֶרֶץ מִצְרַיִם לִקְבֹּר אֶת־יַעֲקֹב:  
 9 קָבְרוּ אֶת־נִבְלַת הַנְּבִיאִים הַזֶּקֶן בְּקֶבֶר אֲשֶׁר אִישׁ הָאֱלֹהִים קָבַר  
 שָׁם: 10 יָרְדוּ בְנֵי יַעֲקֹב מִצְרַיִם<sup>2</sup> לְשָׁבֵר־אֶכָּל: 11 וְעָתָה קִבֵּץ  
 אֵלַי אֶת־כָּל־יִשְׂרָאֵל אֶל־הַר הַכְּרֹמֶל וְאֶת־נְבִיאֵי הַבַּעַל אַרְבַּע מֵאוֹת  
 אֶכְלִי שֻׁלְחָן אִיזֶבֶל: 12 וְדְבוּרָה אִשָּׁה נְבִיאָה הִיא שִׁפְטָה אֶת־  
 יִשְׂרָאֵל בְּעֵת הַהִיא: וְהִיא יוֹשֶׁבֶת תַּחַת־תָּמַר דְּבוּרָה בְּהַר אֶפְרַיִם:  
 13 אָמַר אֱלֹהִים אֶל־אֲבִימֶלֶךְ בְּחֻלּוֹם הַלַּיְלָה הַנֶּה אָתָּה מָת  
 עַל־הָאִשָּׁה אֲשֶׁר לָקַחְתָּ וְהִיא בָּעֵלְתָּ בָּעַל: 14 אִיבִיךָ לֹא יִרְדְּפוּ  
 עוֹד אַחֲרֶיךָ: 15 בּוֹיֹם הֵהוּא אֲשַׁפֵּךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר:

I will pursue after her. I promised (said) to pursue after them. Pursue after him. He set the stars in the firmament of the heavens to rule over the night. Jahweh will judge this people. A city shedding blood like water. Keep thy tongue from evil. Ye shall keep the commandments of your God with all your heart. They left off counting the proverbs of his lips, for they *were* as the sand which *is* upon the shore of the sea. His commandments and his words will we keep.

<sup>1</sup> In Qal used only in *act. ptc.*<sup>2</sup> See § 10. 3.

His children (sons) will keep his covenant. Hands shedding blood. But I would seek unto God. He came to shed blood. We will burn your city with (in the) fire. Bury my corpse in the grave where the prophets *are* buried (*ptc.*).

## § 22. THE VERB TRANSITIVE AND INTRANSITIVE (ACTIVE AND STATIVE).

(See Paradigm of Regular Verb: p. 208.)

1. The perf. Qal may end in any of the three vowels *á ē ō*, e. g. קָטַל, קָבַד, קָטַן, *á* taking the place of *ā* (§ 6. 2 f.). Verbs are named according to these vowels *a, e* and *o* verbs. Verbs ending in *a* are transitive, verbs in *e* and *o* are intransitive, though these terms in Hebrew do not quite correspond to the same terms in the Western languages. The class of intransitive verbs is very wide, embracing words that describe the *condition* of the subject (as מָלֵא *to be full*, צָמָא *to thirst*, יָרָא *to fear*, אָהֵב *to love*), even though capable of taking an object after them. The term *Stative* verbs, i. e. verbs of *state*, is used by some grammarians. The state they describe may be either physical (גָּדַל *to be great*, זָקֵן *to be old*) or mental (שָׂמַח *to rejoice*, שָׂנֵא *to hate*). But stative is not altogether synonymous with intransitive; not all intransitive verbs are stative, e. g. מָלַךְ *to reign*, nor are all stative verbs intransitive: e. g. לָבַשׁ *to put on* (clothes), אָהֵב *to love*, חָצַב *to hew, cleave*—actions in which the reflex influence of the action upon the subject is very prominent.

2. *Formation of Impf.* The Perf. in *á* (Active verb) gives the Impf. in *ō*, קָטַל, יִקְטַל (originally יִקְטַל cf. § 21. 1a); the Perf. in *ē* or *ō* (Stative verb) gives the Impf. in *á* קָבַד, יִקְבֹּד (this too — *yi* in 1<sup>st</sup> syllable, not *ya* — is the *orig.* form in stat. vbs.), יִקְטַן. Very rarely the impf. of a stat. vb. may be in *ō*; נִבֵּל *to wither*, יִבֵּל; שָׁכַן (in pause שָׁכֵן) *to dwell*, יִשָּׁכַן.

3. *Formation of Imper. and Inf. Cstr.* As in Active vbs. the *imperat.* of Stative vbs. agrees with the impf. e. g. קָבַד, יִקְבֹּד; but the *inf. cstr.* of Stative vbs. is generally in *ō* (not *a*); e. g. שָׁנֵא. Sometimes the inf. cstr. has a fem. ending of the type יִרְאֶה יְהוּה from יָרָא: e. g. לִירְאֶה יְהוּה *to fear Jahweh*. Other rarer forms occur.



4. *Form of the Participle.* The Active verb has the Ptc. of the form קָטַל; the Ptc. of the Stative verb is the same as the Perfect, קָרַב *drawing near*, which is strictly a verbal adj. rather than a partic. The  $\bar{o}$  of act. ptc. is unchangeable, the  $\bar{a}$  of stat. is only tone-long, therefore changeable: קָבַד, f. קְבִידָה. These verbal adjectives frequently retain their .. in the cstr. plur.: e. g. שְׂמַחִי (as well as שְׂמִיחִי) from שָׂמַח, *rejoicing*. The cstr. pl. of יָרָא *fearing* is always יִרְאִי: e. g. יִרְאֵי יְהוָה *those who fear*  $\mathcal{F}$ .

5. Of statives in  $\bar{e}$ , which are numerous, only a few have  $\bar{e}$  invariably,  $\bar{a}$  frequently occurring instead: e. g. קָרַב and קָרַב *to draw near*.

Statives in  $\bar{o}$ , which are very few, retain the  $\bar{o}$  throughout the perfect: in 2<sup>nd</sup> plur.  $\bar{o}$  naturally becomes  $o$  by loss of the accent: thus קִטְנִיתָ, but קִטְנִיתֶם.

6. The perfect of Stative verbs usually corresponds to the English present: e. g. יָקַנְתִּי *I am old*, יָכַלְתִּי *I am able*, יָדַעְתִּי *I know* (cf. Lat. *novi*). This use of the perf. is found with other verbs denoting affections or states of the mind: בָּטַחְתִּי *I trust* (have set my confidence), זָכַרְתִּי *I remember*, *memini*, μέμνημαι. The condition or state is regarded as the abiding result of a past experience.

גָּדַל	{	To be great
יָכַל		become great
יָכַל		to be able
מָתַק		to be sweet
עָמַק		to be deep
”		deep

{ קָדַשׁ to be holy	{ יָרָא to fear	{ קָטַן to be little
{ קָדוֹשׁ holy	{ „ fearing	{ „ little
זָקַן to be old	קָרַב to draw near	שָׁמַע to hear
צָדַק to be just	לָמַד to learn	רָעַב to be hungry

מַחְשָׁבָה (cstr. pl. מַח') *thought*

לֶחֶם bread	עוֹלָה burnt-offering
זִכָּר remembrance, memorial	רָקַב to rot
רִנָּה ringing cry	שָׂבַע (שָׂבַע) to be sated
הִפָּז to delight in	נְעוּרִים (time of) youth

## EXERCISE: PARSE AND TRANSLATE.

תִּשְׁפֹּלֶנָה, קִטַּנְתִּי, תִּקְטֹן, יִכְלֶה, יִכְלֹתֶם, אֲשַׁבֵּל, לִבְשִׁי, נִכְבֹּד,  
 תִּכְבְּדִי, אֲנִידֹל, רָעַב:  
 קוֹל שׁוֹפֵר לֹא נִשְׁמָע וְלֹלֶחֶם לֹא נִרְעַב: <sup>2</sup> לֹא יִכְלֹתָ לִסְפֹּר  
 הַכּוֹכָבִים: <sup>3</sup> יִגְדֹל שֵׁם יְהוָה עַד עוֹלָם: <sup>4</sup> קָרַב וּשְׁמָע אֶת-כָּל-  
 הַדְּבָרִים אֲשֶׁר אֲנֹכִי דֹבֵר אֵלֶיךָ: <sup>5</sup> עֲתָה יִדְעָתִי כִּי יְרֵא אֱלֹהִים  
 אֶתָּה: <sup>6</sup> יְהוָה אֱלֹהֵי גְדֹלָתָּה מָאֹד: <sup>7</sup> זָכַר צְדִיק לְבִרְכָּה וְשֵׁם  
 רְשָׁעִים יִרְקַב: <sup>8</sup> קְרוֹב אַתָּה יְהוָה וְכָל-מַצּוֹתֶיךָ אֱמֶת תִּקְרַב  
 רִנָּתִי לִפְנֶיךָ: <sup>9</sup> לֵעֵת וְקִנְיַת שְׁלֹמָה לֹא הָיָה לָבֹב שָׁלֹם עִם-יְהוָה  
 אֱלֹהָיו כְּלָבֵב דָּוִד: <sup>10</sup> יִקְרָא הַמֶּלֶךְ בְּסֵפֶר הַתּוֹרָה כָּל-יְמֵי חַיָּו  
 לְמַעַן יִלְמַד (לִירְאָה) אֶת-יְהוָה אֱלֹהָיו: <sup>11</sup> לֹא יֵצֵדֵק לִפְנֶיךָ כָּל-  
 בָּשָׂר: <sup>12</sup> קְדוֹשׁ אַתָּה יְהוָה מְלֵאָה כְּלִי-הָאָרֶץ כְּבוֹדְךָ: <sup>13</sup> שְׁבַעְתִּי  
 עוֹלוֹת וּדְם פְּרִים לֹא חִפְצָתִי:

I cannot draw near. I will be great. Draw near. The God who made the heavens and the earth I *am* fearing. Ye cannot keep my statutes with (בְּ) all your heart. Thou art little. Hear in order that thou mayest learn to fear Jahweh thy God. They are not able to pursue after me. I am bereaved. I know that thou shalt reign. Cease to draw near before me, for your hands are full of blood (*pl.*) How great art thou O my God, very deep are thy thoughts.

## § 23. JUSSIVE. COHORTATIVE. WAW CONSECUTIVE.

1. Besides the ordinary imperfect, which expresses the action simply, there are certain modifications of it which indicate the relation of the action to the speaker's will or feelings. The speaker may throw his own feeling into the word in two ways, either by a sharp, hasty utterance of it, thus expressing peremptory *wish*; or on the contrary by a lengthening out of the word, giving expression to the *direction* of the mind or action. The short form that arises in the first way is called the *Jussive*; the other or lengthened form has been named the *Cohortative*.

1) *The Jussive*. The Jussive, which aimed at being as

abrupt and brief as possible, arises through a contraction of the last syll. of the impf.; but the laws of the tone and of the formation of syllables usually make an actual shortening of the imperfect form impossible: e. g. יִקְטֹל *yiqṭól*, could not, even in the interest of abruptness, become יִקְטֹל *yiqṭol*, for that would violate the principle laid down in § 5. 1 b: it must therefore remain יִקְטֹל *yiqṭól*. Consequently in all parts of the regular verb except the *Hiph'il* (§ 27. 1 a: impf. יִקְטִיל, jussive יִקְטֵל—short *i* of *yaqṭil* lengthened to tone-long *e*), the *Jussive* coincides with the ordinary impf.; and in all forms with inflectional terminations the juss. and ordinary impf. coincide. *The Jussive is found only in 2d and 3rd persons.*

The Jussive (as the name implies) expresses a command, as יִקְטֵל *let him kill* (thus taking the place of the non-existent 3<sup>rd</sup> pers. imperative); or, less strongly, an *entreaty*, request &c.—*may he kill*; or, with a negative, a *dissuasion*, as אַל-תִּקְטֵל *do, not (ye) kill*.

Note (i) that the imperative is used only for commands, not for prohibitions—these require the jussive (= impf.): e. g. *kill* קְטֹל, but *do not kill* אַל-תִּקְטֵל (not אַל-קְטֹל).

(ii) The regular negative with prohibitions is אַל; e. g. אַל-תִּקְטֵל, not *לֹא תִקְטֵל*. But *לֹא* can be used of a very emphatic, and especially of a divine, prohibition, exactly like our *thou shalt not*: e. g. *לֹא תִגְנוֹב* *thou shalt not steal*.

2) *The Cohortative*. The Cohortative is formed by adding the syllable הַ, *â* to the impf. As before ו of the plur., so before cohortative הַ, the vowel of the 2<sup>nd</sup> syllable becomes *sh'wa*; as יִקְטֵל, so אֶקְטֶה (from אֶקְטֵל). *The Cohort. is found* (with rare exceptions) *in 1st person only*—sing. and plur.

The Cohort. expresses the direction of the will towards an action, consequently *desire*, *intention*, *self-encouragement*, or (in 1<sup>st</sup> plur.) *exhortation*: אֶשְׁמֶר *let me keep, I would keep, I will keep* (but more emotional than the simple אֲשַׁמֵּר), נֶשְׁמֶר *let us keep, &c.*

2. *The Emphatic Imperative*. The same termination הַ, *â* is added to the imper. 2. *m. s.* to give it emphasis, as קְטֹהּ

*Oh kill!* *qoʿlâ* (half open, from *qʿtöl*)<sup>1</sup>; a form of the type קָטַלָה *qiflâ* also occurs, but chiefly in verbs whose impf. and conseq. imper. end in *a*; e. g. impf. שָׁמַע, imper. שִׁמַּע *hear*, and שִׁמְעָה. This Emph. Imper. appear chiefly in the irregular verb: e. g. קוּמָה *arise* (from קוּם)—frequently with no appreciable emphasis.

3. *Waw Consecutive*. The conjunction וַ and is very frequently used not as a mere copulative to join or coordinate clauses, but with a certain subordinating power, so as to indicate that what is now added is the *result* or sequence of the preceding; as, *he spake* and (and so, and thus, then) *it was done*.

The usage is this:

After a simple *perfect* events conceived as following upon this perf. are expressed by *waw* joined with the *imperfect*; and conversely, after a simple *imperfect* the events conceived as following on it are expressed by *waw* with the *perfect*.

But it must not be said or supposed—as was implied by the old name *waw converse*—that the *waw* really converts the one tense into the other: that is impossible. Various explanations of this curious phenomenon have been offered, but none will be probable which contradicts the fundamental character of the pf. and impf. as already explained (cf. § 46).

1) All the verbs following a perfect are put in the impf. *if they are immediately preceded by waw*; but if any word, however small (e. g. a pronoun, הוּא, or a negative, לֹא) intervene, then the construction reverts to the proper and natural tense: e. g. In the beginning God *created* (pf.: בָּרָא) the earth, and the earth *was* (וַ with impf.) without form, and God *said* (וַ with impf.), and so on with imperfects. But if the connection between *waw* and the verb is *in any way* broken, the pf. is naturally and necessarily used. Hebrew says therefore either *and-said* (*waw* impf.) *God* or *and God said* (pf.).

*Waw consecutive* with the imperf. is pointed *exactly like the Article* (§ 11): e. g. וַיִּקְטַל *and he killed*; וַאֲנִי וַיִּקְטַל *and I killed*; וַנִּקְטַל *and we killed*. Examples of usage:

<sup>1</sup> This form can not be fully understood till §§ 29, 31 are reached.



*He found the place and lay down*      מָצָא הַמָּקוֹם וַיִּשְׁכַּב  
 „      and did not lie down      „      וְלֹא שָׁכַב  
*and the man lay down*      וַיִּשְׁכַּב הָאִישׁ, וְהָאִישׁ שָׁכַב

2) Similarly all the verbs following an *impf.* are put in the *pf.* if they are immediately preceded by *waw*; but if the connection is in any way broken, the imperfect reappears. E. g. In that day *I will raise up* (*impf.*) the tabernacle of David, and *close up* (ו with *pf.*) the breaches thereof, and-its-ruins *I will raise up* (*impf.*) and *I will build it* (ו with *pf.*) as in the days of old. Am. 9. 11.

*Waw consecutive* with the *perf.* is pointed exactly like *waw* copulative (§ 15); וְקָטַל and he will kill, וְקָטַלְתָּ and ye will kill, וּמָרָה and he will rebel. Examples of usage:

*he will find the place and lie down*      יִמְצָא הַמָּקוֹם וַיִּשְׁכַּב  
 „      and will not lie down      „      וְלֹא יִשְׁכַּב

So completely does this construction with *waw consecutive* pervade the language that it may be employed even when no simple tense actually precedes: a book may even begin with it (cf. Ruth).

3) To summarize: *and* with English *past* tenses in continuous narrative, is usually *waw* consec. *impf.* following an initial (expressed or implied) perfect: *and* with English *future* tenses is usually *waw* consec. *perf.* following an initial (expressed or implied) *impf.* E. g. (a) God was (הָיָה) with me and kept (וַיִּשְׁמֹר) me, and gave (וַיִּתֵּן) me bread. (b) God will be (יְהִיָּה) with me and keep (וַיִּשְׁמֹר) me and give (וַיִּתֵּן) me bread. In translating into Hebrew, the choice of the first verb as *pf.* or *impf.* is scrupulously determined by the nature of the idea to be expressed (e. g. Eng. *past* usually by Hebr. *pf.*, and Eng. *fut.* by Hebr. *impf.*), and all the subsequent verbs are expressed by *waw* consec. with the *other* tense.

4) It is important to note that the Tone in the *impf.* with *waw* consec. is usually retracted from the last syll. to the *penult*, when this syll. is open (cf. § 5. 1 b), as וַיֹּאמֶר and he said; while in the perfect the Tone is usually thrown forward—in the 1<sup>st</sup> and 2<sup>nd</sup> *sing.* regularly, but not in 1<sup>st</sup> *pl.*—from the *penult* to the last syllable: וְקָטַלְתִּי, and I shall kill, וְקָטַלְתָּ.



(note the *methegh* in what is now 2<sup>nd</sup> place from tone § 10. 2), but וְקָטַלְנִי.

The drawing backward of the Tone in *waw consec. impf.* very well suggests its connexion with what precedes, and the throwing of it forward in *waw consec. perf.* suggests its connexion with what follows.

5) Waw consec. with *impf.* may follow not only an actual *perf.* but an expression equivalent to a *perf.*: e. g. in the year of king Uzziah's death *I saw* וַאֲרָאָה (= *and-I-saw*, *impf.* after an implied *pf.*—Uzziah *died*).

Similarly waw consec. with *pf.* may follow not only an actual *impf.* but its equivalent, e. g. a *participle*, thus: Behold, I am about to raise up (*ptc.*) a nation, *and they shall oppress* you (וְלִחְצוּ)—or an *imperative*, וְאָמַרְתָּ לֵךְ *go and say*.

6) Final clauses, i. e. those indicating the purpose or design of a preceding act, may be expressed by *simple waw* (*not waw consec.*) and *impf.*—or to be more correct, *jussive* or *cohortative* e. g. *Draw near that I may judge* קָרֵב וְאֶשְׁפֹּטָה. *Serve him that he may deliver you* עֲבֹדְהוּ וְיֹצֵל אֶתְכֶם (Hiph.). That is, Hebrew simply places the facts side by side *Draw nigh and I will judge*. It may, of course, also use (with the *impf.*) the final particle לְמַעַן *in order that*—which may or may not be followed by אֲשֶׁר: e. g. *I will do marvellous things, in order that thou mayst know that there is none like me* לְמַעַן (אֲשֶׁר) תֵּדַע.

7) Two verbs of which the meaning is synonymous or the action contemporaneous are sometimes joined by *simple waw* rather than by *waw consec.*: e. g. אֲנִי זָקֵנְתִּי וְשִׁבְתִּי *As for me I am old and* (pretonic, § 15. 1d) *greyheaded, and they have stumbled and fallen.* כָּשְׁלוּ וַנִּפְּלוּ

---

גָּדַל <i>st.</i> to grow up	שָׂרַף to burn	בְּכֹרֶה birthright
נָפַע <i>st.</i> to expire	פָּקַד to visit	שָׂרָה Sarah
קָצַף to be angry	חֵת Heth	עָמַד to stand
לָבַד to take (capture)	בְּנִי־חֵת the Hittites	מוֹאָב Moab
מָכַר to sell	הֵלֵם hither	חָיָה to live
רָמַשׁ to creep	נָבַר to be strong, prevail	עֵגֶל calf
שָׁלַח to send, stretch out (the hand)		קֹדֶשׁ holiness
עוֹף ( <i>coll.</i> ) flying creatures, fowl, birds.		מְעָרָה cave



very angry. And the calf I took and burnt it<sup>1</sup> with (in the) fire. Thus saith (*perf.*) Jahweh: Behold I will-give (*ptc.*) this city into the hand of the king of Bābel, and he will burn it<sup>1</sup> with fire. Sarah bare to her husband a son, and the boy grew up. And God called the light (*dat.*) day and the darkness he called night. And thou shalt keep his law continually. And I remembered his words. And it shall be, like prophet, like priest.

### § 24. SCHEME OF THE REGULAR VERB.

	<i>simple.</i>	<i>intens.</i>	<i>caus.</i>	<i>simp.</i>	<i>intens.</i>	<i>caus.</i>
<i>act.</i>	qal	pi'el	hiph'il	פָּעַל	פִּיעַל	הִפְעִיל
<i>pass.</i>	—	pu'al	hoph'al	—	פֻּעַל	הֻפְעַל
<i>refl.</i>	niph'al	hithpa'el	—	נִפְעַל	הִתְפַּעֵל	—
				קָטַל	קִטַּל	הִקְטִיל
				—	קִטַּל	הִקְטִיל
				נִקְטַל	הִתְקַטַּל	—

1. The names *simple*, *intensive* &c. have been explained § 20. 4.

2. The word פָּעַל *to do* formed the paradigm of the original grammarians. Now the language, possessing no general terms like *reflexive*, *intensive act.*, and such like, made use of the parts of *this* verb that were *simple reflex.*, *intens. act.* and the like, as names for the same parts in all verbs. Thus the *intens. act.* of פָּעַל Pā'al is פִּיעַל Pi'el; hence instead of speaking of the *intens. act.* of a verb we speak of its Pi'el: the *caus. act.* of פָּעַל is הִפְעִיל Hiph'il; hence instead of speaking of the *caus. act.* of a vb. we speak of its Hiph'il &c.;—much as if, taking *amare* as the paradigm Latin verb, we should describe *monebo* as the *amabo* of *monere*, or *rexi* as the *amavi* of *regere*.

The *simple* form of the vb. however is always called the *Qal*, not the *Pā'al*.

The use of פָּעַל as a Paradigm is unfortunate, because, its

<sup>1</sup> אָת with suffix § 20. 10.

second radical being a guttural, the characteristics of several of the parts, such as the intensive, which duplicates the middle radical, are obscured; **פָּעַל** necessarily fails to indicate this duplication, which is obvious e. g. in such a word as **קָטַל**. Hence the word **קָטַל** (though poetical and defective), is generally used in modern grammars.<sup>1</sup>

3. "Intensive" means that which is increased *within*, and to express intensity the middle radical of the verb is doubled, e. g. **קָטַל**. "Extensive" or causative means what is increased *without*, and to express the causative a syllable is attached to the outside, e. g. **הִקְטִיל**.

4. Very few verbs are used in all these parts—only six, it is said, out of about fourteen hundred; but they must all be equally familiar to the student, because, with many verbs, the intensive or the causative forms are as frequent as, or more frequent than, the *Qal*, and are sometimes even the only form in use: e. g. **נָסָה**, intensive, *to try, test*, **הִשְׁלִיךְ** causative, *to cast*. But these forms are modelled exactly on the *Qal*, so that when the *Qal*, in its pf. impf. imper. inf. and ptc. is thoroughly understood, the other forms put no additional strain on the memory. Hence the importance of knowing the *Qal*.

#### WORDS FOR PRACTICE ON THE ABOVE SCHEME.

כתב to write	גדל to be great	כבד to be heavy	גנב to steal
משל to rule	רדף to pursue	מלך to govern	פקד to visit
מכר to sell	לכד to take	דבר to speak	קדש be holy

### § 25. THE SIMPLE REFLEXIVE OR NIPH'AL.

(See paradigm p. 208.)

1. The characteristic letter of the Niphal is *n*. In the perf. **נִי** (probably orig. *na*) is prefixed to the stem;—thus **נִקְטַל** and the first syllable is closed (**נִשְׁכַּר**); in the impf. the prefix is *yin*, the *n* of which naturally assimilates with the following

<sup>1</sup> The learner must not use **קָטַל** in Prose composition for "kill". The word is rare in Heb. and in use only in Poetry. Its prose equivalent is **הָרַג** (*slay*) or *Hiph'il* of **מוֹת** *to die*—**הִמָּוֶת** (*cause to die*), cf. § 40. 3.



consonant—thus (יִקְטֹל =) יִקְטֹל. The imperative, as we have seen (§ 21. 1) is usually formed from the impf. by dropping the pronominal prefix; but, as such a form as קָטַל *qqāṭēl* is impossible, a secondary ה was prefixed (perhaps on the analogy of the Hiph'il § 27), yielding the form הִקְטֹל, which is also, as we should expect (§ 21. 2a) infinitive construct. With the perf. (יִקְטֹל) the inf. abs. is נִקְטֹל; with the impf. it is הִקְטֹל (also הִקְטֹל). The participle is like the pf., only with long *ā*; נִקְטֹל *m.*, נִקְטֹלָה *f.*

2. Niph. is inflected exactly like Qal: נִקְטֹל, נִקְטֹלָה, נִקְטֹלְתָּ &c., impf. יִקְטֹל (in pause often יִקְטֹל), תִּקְטֹל &c. אִקְטֹל (or אִקְטֹל), but cohortative always אִקְטֹלָה. With *waw consec.*, as the penult is open, the tone is usually retracted to it (§ 23. 3. 4) and the last syllable shortened: thus, יִקְטֹל, but יִקְטֹל.

3. In meaning the Niph'al is (i) properly the reflexive of the simple form or Qal, as שָׁמַר *to keep*, נִשְׁמַר *to keep oneself, to beware*, נִסְתַּר *to hide oneself*. (ii) It is also used of reciprocal action: נִלָּחַם *to fight* (i. e. with *one another*, cf. Greek middles and Latin deponents, μάχεσθαι, *luctari*); נִדְבְּרוּ *they spoke to one another*. But (iii) the common use of Niph. is as *passive* of Qal, as שָׁבַר *to break*, נִשְׁבַּר *to be broken*; נִקְבַּר *to be buried*.

4. The Niph. part. has sometimes the force of the Latin gerundive: e. g. נִחְמַד *to be desired, desirable*. (., for . before guttural § 8. 1 b).

5. The agent after the Niph. is usually expressed by לו; e. g. וְנִבְחַר מוֹת לְכָל וְנִיָּעַתַר לוֹ יֵהוּהָ *And death shall be chosen by all the remnant and Fakhweh let himself be entreated by him* לוֹ יֵהוּהָ.

מָלֵא to be full	נָמַל to wean	סָתַר <i>N.</i>	{ to hide oneself
{ <i>Niph.</i> to be filled	{ <i>N.</i> to be weaned		{ to be hidden
דָּרַשׁ to drive out	לָחַם <i>N.</i> to fight	מָלַט <i>N.</i>	to escape
נָחַם <i>N.</i> to repent	שָׁחַת <i>N.</i> to be corrup-	מָבּוּל	flood (of Noah)
דָּרַשׁ to seek	שָׁעַן <i>N.</i> to lean	[תָּדַע <i>f.</i>	arm
רָשָׁע wicked	חָמָס violence	מָצָא	to find
שָׁקַל to weigh	בָּבֶל Babylon	פָּן	lest (with <i>impf.</i> )
בִּינָה understanding (noun).		חַיִּים	life
פָּח bird-trap, snare			



## EXERCISE. TRANSLATE.

נִשְׁמַר, הִשְׁפֹּט, נִפְקֹדֶתָם, אֲשַׁבֵּר, נִכְתְּבוּ, נִשְׁפָּטָה, לְהַמְלִיט, יִשְׁקַל,  
וְתִלְחַם, נִלְחַמְתִּי, תִּזְכְּרָנָה:  
הַרְשָׁעִים לֹא יִכְתְּבוּ בְּסֵפֶר חַיִּים: 2 הִפַּח נִשְׁבֵּר וַאֲנַחְנוּ נִמְלֻטָנוּ:  
3 וְתִשְׁחַת הָאָרֶץ לִפְנֵי אֱלֹהִים וְתִמְלֹא הָאָרֶץ חֶמְסָם: 4 שִׁפְךָ דָּם  
הָאָדָם בָּאָדָם דָּמוֹ יִשְׁפָּךְ: 5 וַיִּגְדֵּל הַיָּלֶד וַיִּנָּמַל: 6 נִגְרַשְׁתִּי הַיּוֹם  
מֵעַל פְּנֵי הָאָדָמָה וּמִפְּנֵי אֶסְתֵּר: 7 וַיִּנָּחֶם יְהוָה כִּי עָשָׂה אֶת־  
הָאָדָם בָּאָרֶץ: 8 לֹא יִכְרֹת עוֹד כָּל־בָּשָׂר מִמִּי הַמָּבוּל: 9 בָּא  
הָאֵיב אֶל־הָעִיר וְלֹא יָכֹל לְהִלָּחֵם עָלֶיהָ: 10 וְתִשְׂרֹף הָעִיר בָּאֵשׁ:  
11 הַשֹּׁמֵר לֶךְ פְּתִיכַת בְּרִית לְיוֹשֵׁב הָאָרֶץ וּלְקַחַת מִבְנוֹתָיו  
לְבָנִיךְ:

Jahweh is near to the broken of heart. I am hidden from the face of my God. "Hide thyself from his face. 'Ye shall hide yourselves on that day. And the earth was corrupted and all flesh was cut off by the waters of the flood. The arms of the wicked shall be broken. Let me escape in the day of fighting (*inf. cons.*). "And the earth was filled with blood (*acc.*). His dead was buried out of his sight.<sup>1</sup> Thus saith (*perf.*) Jahweh the God of Israel: Behold I give (*part.*) this city into the hand of the king of Babylon and he shall burn it with fire, and thou shalt not escape from his hand, but thou shalt be captured and given into his hand. Trust in Jahweh with all thy heart and lean not unto thine own understanding.

## § 26. THE INTENSIVE ACT., PASS. AND REFLEX.,

## PI'ĒL &amp;c

(See paradigm p. 209.)

The characteristic of the Intensive, both in verbs (קָטַל) and nouns נִגְב a thief, is the duplication of the middle stem-letter. Nouns of this class frequently indicate one who practises a trade or profession - one who performs a certain act

<sup>1</sup> From before him.

*often, habitually*: e. g. גֵּנֵב *a thief*, טָבַח *a cook*, חָרַשׁ *an artificer* (primarily חָרַשׁ; therefore the cstr. is not חָרַשׁ but חָרֵשׁ; § 8. 4).

1(a) *The Pi'el*. The perf. of the Pi'el, or intensive, has the vowel *i* in the first syllable: in the second usually *e* (קָטַל: hence the word Pi'ēl) frequently *a* (אַבַּד *to destroy*, לָמַד *to teach*), and three times *e* (דַּבֵּר *to speak*, כָּבַשׁ *to wash*, כָּפַר *to atone*). The impf. is of the type יִקְטֹל (י without dagh. f. in waw consec. וַיִּקְטֹל, not וַיִּ, § 7. 5); hence the imper. and the inf. cstr. (usually also inf. abs. which rarely has קָטַל) are of the type קְטֹל (§ 21. 1 and 2a).

Pi'el is inflected exactly like Qal: קָטַל &c. except that in pf. the second syllable, when closed, has the vowel *a* (doubtless the orig. vowel of the Pi.), e. g. קָטַלְתָּ. The impf. is also regular, יִקְטֹל (the *e* is retained in the 2<sup>nd</sup> and 3<sup>rd</sup> pl. fem. יִקְטַלְנָה). See paradigm p. 209.

The dagh. f. is omitted from certain letters, when they are followed by vocal she'wa (cf. § 7. 5), e. g. בִּקְשׁוּ (not בִּקְשׁוּ) *they sought*, הֶלְלוּ (§ 7. 5, § 3. 3) *praise ye* (not הִלְלוּ).

(b) Pi'el is (i) properly intensive of Qal, that is, it adds such ideas as *often, much, for a long time* &c. to the simple idea of the verb, as שָׁבַר *to break*, שָׁבַר *to break in pieces*, שָׂאל *to ask*, Pi. שָׂאל *to beg* (cf. סָפַר *to count*, סָפַר *to recount, relate*); or it implies less often, that the action of the verb is done *by many* or *to many*. Cf. קָבַר *to bury*, קָבַר *to bury many*. (ii) Since eagerness may shew itself in urging others to similar action, the Pi'el sometimes has a *causative* force: לָמַד *to learn*, לָמַד *to cause to learn* i. e. *to teach*. So חָיָה *to live*, חָיָה *to let live, to spare*. For similarly strengthened consonant producing intensive force, cf. Germ. *wachen, wecken* (*watch, wake*).

2. *Pu'al*. Pu'al is the proper *passive* of Pi'el in its various senses, e. g. בִּקֵּשׁ *to seek*. Pu. בִּקְשׁוּ *to be sought*.

It is inflected exactly like Qal: pf. קָטַלְתָּ, קָטַלְתָּ &c.: impf. יִקְטַל, יִקְטַל &c.

Characteristic of impf. Pi and Pu. is the *י* at the beginning; the 1<sup>st</sup> pers. of course begins with *א*. (§ 8. 2).

3. (a) *Hithpa'el*. The *Hithpa'el* is formed by prefixing the syllable *hith*, having reflexive force, to the root-form of the Pi'el, as *הִתְקַטַּל*, *הִתְקַטַּל*.

When the syllable *hith* precedes the sibilants ש, ש, ש, the ת changes places with the sibilant, as *הִתְשַׁמֵּר* for *הִשְׁתַּמֵּר* *to take heed to oneself*; with צ the ת further becomes ט, as *הִצְטַדֵּק* *to justify oneself* from *צַדִּיק*.

With unsibilant dentals (ד, ט, ת) the ת is assimilated, as *הִטְהַר* for *הִתְהַר* *to purify oneself*, from *טָהַר* *to be clean, pure*; *מִדְבַּר* *conversing*.

(b) In meaning *Hith.* is (i) properly reflexive of Pi'el, as *קִדַּשׁ* *to sanctify*, *הִתְקַדַּשׁ* *to sanctify oneself*. (ii) But it very often implies that one *shows himself as*, or *gives himself out as* performing the action of the simple verb: e. g. *הִתְנַקַּם* *to show oneself revengeful*, *הִתְעַשָּׂר* *to give oneself out to be rich*, *הִתְנַבֵּא* *to act like an ecstatic prophet, rave*. (iii) It may express reciprocal action *הִתְרְאוּ* (fr. *רָאָה* *to see*, cf. § 44) *ye look upon one another*. (iv) It may express action *upon* or *for oneself*: cf. *הִתְהַלֵּךְ* (fr. *הֵלֵךְ* *to go*) *to go to and fro for oneself*, i. e. *to walk about*.

As in *Pi. pf.* the final vowel is frequently (the original) *a*, cf. *הִתְאַנַּף* *he was angry* (so also in *impf.* and *imper.*) and always in pause (as *ā*); e. g. *הִתְאַוָּר* *he has girded himself*.

4. The participles of *Pi.*, *Pu.* and *Hithp.* follow the imperfect, and all begin with *m*: *מִתְקַטַּל*, *מִתְקַטַּל*, *מִתְקַטַּל*. The *מ* of *Pi.* and *Pu.* is written without a *dagh. f.* after the article (cf. § 7. 5) but *methegh* is used to indicate that the first syllable is not closed: *הַמְהִלֵּךְ* *he who walks in majesty* (not *הִמְ*), *לְמַנְצַח* *for the musical director* (not *לִמְ*).

5. Some rarer intensives are formed by doubling the last radical, e. g. *שָׁאָנָן* *to be quiet*; or the last two, e. g. *סִחַרְחַר* *to palpitate*; or the first and last (omitting the weak middle letter), e. g. *כָּלְכַל* *to sustain*, pass. *כָּלְכַל* (*kolkāl*) from *כּוּל* (cf. § 40. 5). These last forms are known as *pilpel*.

שָׁבַר to break	שָׁבַר to break in [pieces]	דָּבַר to speak
סָפַר to count	סָפַר to recount, [tell]	בָּקַשׁ to seek
קָדַשׁ to be holy;	Pi. to sanctify	Hithp. to sanctify oneself
כָּבֵד to be [heavy;	Pi. to honour, [harden]	Hithp. to get honour
גָּדַל to be great, [grow;	Pi. to bring up, [magnify]	Hithp. to magnify oneself
הֵלֵךְ to go;	Hithp. to walk	חָבֵא } Hithp. to hide סָתַר } [oneself]
אֵין no, none	כִּי אִם except	פָּשַׁע to rebel
פַּרְעֹה Pharaoh	לָמָּה (מָה, ל) for what reason? why?	

## EXERCISE. TRANSLATE.

שָׁמְעוּ שָׁמַיִם כִּי יְהוָה דָּבַר בְּנִים נִדְּלָתִי וְהֵם פָּשְׁעוּ בִּי: 2 וְלָמָּה  
תִּכְבְּדוּ אֶת־לִבְבְּכֶם כַּאֲשֶׁר כָּבְדוּ מִצְרַיִם וּפַרְעֹה אֶת־לִבְבָם:  
3 הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֱלֹהִים: 4 וְזָכְרוּ אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁ  
אֹתוֹ: 5 אֶת־הָאֱלֹהִים יִתְהַלֵּךְ־נָח: 6 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה  
מִתְּהֵלֵךְ בִּנְנָן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם<sup>2</sup> וַאֲשֶׁתוֹ מִפְּנֵי יְהוָה:  
7 וְלֹא־רָץ לֹא יִכְפַּר לָדָם אֲשֶׁר שָׁפַךְ בָּהּ כִּי אִם בְּדָם שֹׁפֵכוֹ:  
8 מִה־נִּדְּבָר וּמִה־נִּצְמָדָק: 9 הָאֲבִיוֹנִים מִבְּקָשִׁים מִים וְאֵין:  
10 אֶת־פִּנְיֶךָ יְהוָה אֲבַקֵּשׁ: 11 נִמְצְאוּ הַחֲמוּרִים אֲשֶׁר הִלַּכְתָּ  
לְבַקֵּשׁ: 12 וַיִּקְרָא פַרְעֹה אֶת־כָּל־חֲכָמָיו וַיִּסְפַּר לָהֶם אֶת־חִלְמוֹ:

- These are the words which I have spoken. Harden not your heart lest Jahweh thy God be angry. ✱ Seek ye his face.  
✱ Walk before me and sanctify yourselves. I cannot speak to this people, for they have hardened their heart. We heard the voice of Jahweh walking in the garden and we hid ourselves from his face. ✱ He said unto the woman, Speak, and the woman spoke. I will honour them that honour me. And now, behold, the king walketh (*ptc.*) before you, and I am old, and I have walked before you from my youth until this day.

<sup>1</sup> See § 10. 3.<sup>2</sup> 3 s. m. suff. from אָשָׁה (cf. p. 153).



§ 27. THE CAUSATIVE, *HIPH'IL*, *HOPH'AL*.

(See paradigm p. 209.)

*Hiph'il.* 1(a) The perfect of the Hiph. or causative is formed by prefixing the letter *h* with *i* (properly a thinned *a*) to the stem, and expanding the final vowel to *î*, הִקְטִיל. In the impf. the final syllable is the same (טִיל), and the first syllable has the vowel *a*: thus יִקְטִיל (הִקְטִיל with ה dropped § 14. 1e). The jussive (which in the regular vb. differs from the impf. only in the *Hiph.*) is יִקְטַל (cf. § 23. 1. 1): so *warw consec.* וַיִּקְטַל. Hence the imper. is of the type הִקְטַל (§ 21. 1). So also inf. abs.; inf. cstr. is הִקְטִיל.

The Hiph. is inflected regularly. We have only to remember that the final *î*, being long, is maintained, as is natural, in open syllables, i. e. with vocalic affixes (*a i u*) and has the accent; e. g. הִקְטִילָה f., הִקְטִילוּ pl., הִקְטִילִי imper. s. f., הִקְטִילָה emph. imper.; in shut syll. it becomes *a* (probably the orig. vowel) in perf., (e. g. הִקְטַלְתָּ) and generally *ē* after the perf., (e. g. הִקְטַלְתָּהּ). In both these respects it resembles the Pi'el.

Pf. הִקְטִיל, הִקְטִילָה, הִקְטִילוּ &c.: impf. יִקְטִיל, יִקְטַל &c. See paradigm.

(b) In meaning Hiph. is (i) causative of Qal, as פָּקַד *to oversee*, הִפְקִיד *to make one oversee, to entrust to*; קָדַשׁ *to be holy*, הִקְדִּישׁ *to sanctify*. A rough analogy to the formation of the Hiph. may be found in Lat. *cado, caedo*; Ger. *fallen, fällen*: Eng. *fall, fell*; rise, *raise*: a still closer analogy in the causative suffix *ig* in Esperanto, e. g. *veni*, to come, *venigi*, to cause to come, send for; *sani*, to be healthy, *sanigi*, to make healthy. (ii) The Hiph. may be declaratory: e. g. הִצְדִּיק *to declare one to be צָדִיק in the right*, i. e. *to acquit*; הִרְשִׁיעַ *to declare to be רָשָׁע in the wrong*, i. e. *to condemn*. (iii) The Hiph. is very frequently used of actions or states which we express by a neuter or intransitive vb.; cf. הִאֱמִין *to trust*, הִחְזִיק *to be strong*. But we must not say that the Hiph. is intrans. or that it stands for the Qal: the transitive idea is genuinely present to Semitic feeling: e. g. הִחְזִיק *to develop strength*, הִחְרִישׁ *to keep silence (to be silent)*, &c.

(c) Since the Pi'el, as we have seen (§ 26. 1 b) occasionally



has this meaning, it happens that in some vbs. both forms are used causatively: e. g. אָבַד (Pi.) and הָאֲבִיד (Hiph.) *to destroy*: but generally if both forms are in use, they differ in meaning; e. g. כָּבֵד *to be heavy*, Pi. כָּבֵד *to honour*, Hiph. הִכְבִּיד *to bring to honour, or to make heavy*.

(d) If the Qal is transitive, the Hiph. takes two accusatives: לָבַשׁ *to put on* (clothes, acc.); וַיִּלְבֹּשׁ אֹתוֹ בְּגָדֵי-שֵׁשׁ *and he clothed him with garments of fine linen*.

2. *Hoph'al*. The Hoph. is *passive* of the Hiph. in its various senses, e. g. הִשְׁלִיךְ *to cast*, הִשְׁלָךְ (*hoshlakh*) *to be cast*. It is inflected exactly like Qal in pf.: impf. יִקְטֹל (fr. יִהְיֶה קָטַל, *h* dropped). See paradigm p. 209. In the first syllable, especially in the participle under the influence of the מ, the vowel is sometimes *u*; cf. מִשְׁלָךְ.

3. The first syllable of Hiph. and Hoph. in all parts is closed: hence הִצְדִּיק (not ר). The participles begin with מ and follow the impf. (only Hoph. like Niph. has ך in 2<sup>nd</sup> syllable) מִקְטֵל, מִקְטִיל.

---

מָלַךְ <i>to be king, rule</i>	<i>Hiph. to make king</i>	שָׁלַךְ <i>Hiph. to cast</i>
צָדַק <i>to be just</i>	<i>Hiph. to justify</i>	שָׁמַד <i>Hiph. to destroy</i>
שָׁכַן <i>to dwell</i>	<i>Hiph. to place</i> [ate]	בָּדַל <i>Hiph. to divide</i>
זָכַר <i>to remember</i>	<i>Hiph. to commemorate</i>	שָׁחַת <i>Hiph. to corrupt,</i> [deal corruptly]
פָּשַׁט <i>to strip off (a garment)</i>	<i>Hiph. to strip (one of a garment)</i>	[—two accus.
מָטַר <i>Hiph. to send rain, rain</i>		יָשַׁר (ישׁ) <i>there is</i>
רִיקָם empty; בָּעַד away from, behind; through (a window), over (a wall); עֵדֶן Eden (delight); רְאוּבֵן Reuben; יֶרֶבְעָם Jero-boam.	כְּרוּב cherub	בּוֹר pit, well

יִסְתִּיר פָּנָיו	<i>he will hide his face</i>
יִסְתֵּר	<i>may he hide his face</i>
וַיִּסְתֵּר	<i>and he hid his face</i>
הִסְתֵּר, הִסְתִּירָה פָּנֶיהָ	<i>hide thy face</i>
אַל-תִּסְתֵּר	<i>hide not thy face</i>
אֶסְתִּירָה פָּנַי	<i>let me hide my face</i>
הִסְתֵּר יִסְתִּיר פָּנָיו	<i>he will assuredly hide his face</i>

EXERCISE. TRANSLATE.

אתה המלכת אתי תחת דוד אבי: 2 הנה פני בעם הזה  
והשמדתי אתם מעל-פני האדמה: 3 וישבן אלהים לפני נן עדן  
את-הכרבים לשמר דרך עין החיים: 4 נתן אלהים מארות ברקיע  
השמים להבדיל בין היום ובין הלילה: 5 ואנכי הסתר אסתיר  
פני ביום ההוא 6 הנה ראשו משלך אליך בעד החומה: 7 וישלחו  
ויקראו את-ירבעם וימליכו אתו על-ישראל: 8 והרקיע היה מבדיל  
בין מים למים: 9 אל-תסתר את-פניך מהעם הזה: 10 וימטר  
יהוה על-העיר אש מן-השמים וישמד אותה מעל-פני האדמה:

There is a time to keep and a time to cast away. Justify not the wicked. Let me hide my face from this evil people, for they have done-corruptly (*hiph.*) before me upon the earth. The king said, Cast his head unto us over the wall; and they cast his head unto them. For he will surely (*inf. abs.*) rain fire from heaven upon that evil city and will destroy it, and it shall not be remembered any more for ever. The prophet found the child laid (*Hoph. ptc.* of שָׁכַב) upon his bed. We went down unto the city to fight against it, but we could not destroy it. Reuben said, Spill not blood, cast him into this pit which *is* in the wilderness; and they stripped Joseph and cast him *into* the pit (*acc. term.*), and the pit *was* empty.

§ 28. SKELETON PARADIGM OF THE REGULAR VERB.

	simple		intensive			causative	
	qal	niph.	pi'el	pu'al	hithp.	hiph.	hoph.
	act.	reflex.	act.	pass.	reflex.	act.	pass.
<i>perf.</i>	קָטַל	נִקְטַל	קָטַל	קֻטַּל	הִתְקַטַּל	הִקְטִיל	הִקְטַל
<i>imperf.</i>	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִתְקַטַּל	יִקְטִיל	יִקְטַל
<i>imper.</i>	קַטַּל	הִקְטַל	קַטַּל		הִתְקַטַּל	הִקְטַל	
<i>inf. cstr.</i>	קָטַל	הִקְטַל	קָטַל	קֻטַּל	הִתְקַטַּל	הִקְטִיל	הִקְטַל
<i>inf. abs.</i>	קָטַל	הִקְטַל	קָטַל	קֻטַּל		הִקְטִיל	הִקְטַל
<i>ptc. act.</i>	קָטַל		מְקַטֵּל		מִתְקַטֵּל	מְקַטֵּל	
<i>ptc. pass.</i>	קָטוּל	נִקְטָל		מְקֻטָּל			מְקֻטָּל

1. The names Niph'al, Pi'ēl &c. indicate what *vowels* verbs have in the *perfects* of these parts.

The *i* in first syll. of Pi'ēl and Hiph'il is a thinned *a*, which shews itself in all parts after the perf., cf. יִקְטֹל, יִקְטִיל; and even the *ē* and *i* of second syll. seem to have arisen out of *a*.

2. The imperfect may be considered the part regulative of the imperat. and infin. cstr., and these three parts end alike, cf. Qal יִקְטֹל, קֹטֵל, Pi. יִקְטֹל, קָטֵל; and after the Niph. the participle also agrees, cf. Hiph. יִקְטִיל, מִקְטִיל.

The imperf. ends like the perf. after Niph., cf. Pi. pf. קָטַל, imperf. יִקְטֹל; and in Niph. it ends in *e*, cf. יִקְטֵל.

To this rule that the imperf. imper. and inf. cstr. end alike there is, first, the known exception of the Qal of intrans. verbs, in which infin. cstr. usually adopts *ō*, though the other two are in *a* (§ 22. 3); and second, the Hiph. imper. agrees of course, not with the ordinary, but with the *jussive* imperf., and ends in *ē*; e. g. imperf. יִקְטִיל, juss. יִקְטֵל, Hiph. הִקְטִיל (but pl. הִקְטִילוּ).

3. The infin. abs. has *o* in the last syll. except in Hiph. and Hoph. where it has *e*; though see § 26. 1 *a* on infin. abs. Pi'ēl.

4. The passives usually have no imperative.

5. After Niph. the preformative letter of the participle is *m*, pointed as the preform. of imperf., cf. Pi. יִקְטֹל, מִקְטֹל, Hoph. יִקְטֵל, מִקְטֵל. This *m* is possibly the pron. מִי *who? whoever* (§ 13. 3).

6. Finally it is of much consequence that the learner, before leaving the regular verb, should carefully note the following points, which must not, however, be committed to memory, but will be seen to be simply summary expressions of facts which ought by this time to be familiar; where the first radical has shewa vocal under it (2 pl. perf., inf. cstr., imper. Qal קָטַלְתֶּם, קָטַלְתָּ; where the 2nd rad. has shewa vocal (all parts—except Hiph.—with vocalic affixes *a i u*, Qal קָטַלְתָּ, יִקְטֹלְךָ, Niph. יִקְטֹלְךָ, יִקְטֵלְךָ, Pi. יִקְטֹלְךָ, יִקְטֵלְךָ, Hoph. הִקְטֹלְךָ, הִקְטֵלְךָ, but Hiph. הִקְטִילְךָ, הִקְטֵלְךָ); where the 1st rad. has shewa silent (at the end of a syll., imperf. Qal, perf., part. Niph., all Hiph. Hoph. יִקְטֹל — e. g. יִכְתֹּב, יִקְטֹל, יִקְטֵל, יִקְטֹלְךָ &c.); where the 1st rad. is doubled (imperf. Niph. and parts יִקְטֹל), where 2nd rad. is doubled (Pi. Pu. Hithp. קָטַל &c.);—these and such points are of importance in the irregular verbs.

## EXERCISE: PARSE.

כְּתַבְתִּי, כְּתוּבִים, תְּכַתֵּב, יִכְתֹּב, שָׁמַר, נִשְׁמַר, נִשְׁמָר,  
 הִשְׁמַר, מִשְׁמָר, יִרְדֶּף, אֲשַׁבֵּר, אֲשַׁבֵּר, מִזְכִּיר, הַמְשִׁיל, רִדְף, הִשְׁבֵּר,  
 זָכוֹר, תִּמְשִׁילוּ, תִּשְׁקְלִי, שָׁקַל, שָׁכַב, מִלֵּכְתָּ, יִמְטִיר, יִפְקֹד, מִסְתַּתֵּר,  
 יִקְדֹּשׁ, תִּלְבַּשְׁנָה, תִּזְכְּרָנָה:

## § 29. SECOND DECLENSION.

1. The words embraced under the first declension were chiefly concrete words, having a resemblance in form to the *perfect* of verbs. A very large class of nouns have an affinity in form with the *imperfect*, that is, with the abstract noun at the base of that form. They are thus themselves largely abstract nouns. They are properly monosyllables, but are pronounced and spelled as dissyllables through the slipping in of a furtive vowel between the last two radicals.

a) The process will be best illustrated by examples. From מֶלֶךְ *my king* (first syllable closed) we may infer that the word for *king* must, strictly speaking, have been מַלְךְ *malk*: so סֵפֶר *my book* comes from an ultimate סִפֵּר *siphr*; and קִדְּשִׁי (*godhshê*) *my holiness* from קִדֵּשׁ *godhsh* (ultimately *qudhsh*). But Hebrew dislikes the collocation of two consonants at the end, as at the beginning (§ 5. 5) of a word, doubtless from constitutional inability to pronounce them easily together; consequently it separated them, as other languages have done,<sup>1</sup> by a furtive vowel—here *ṣ̣ghol*. Thus we have סֵפֶר &c. But the *hireq*, originally short in the doubly shut syllable *siphr*, is now the vowel of an open syllable (סִפֶּר) and must therefore become tone long: hence סֵפֶר—with the accent of course on the penult, as the .. represents the original, and strictly the only, vowel of the word. All nouns of this kind—so-called *ṣ̣gholates*,<sup>2</sup> because of the furtive *ṣ̣ghol*—are

<sup>1</sup> Cf. alarm and alarum; Gaelic tarbh = tárabh, Dutch Delft = Déleft; so *Peter* from *Petr-us*; *schism* (almost = siz<sup>m</sup>) but *schismatic*.

<sup>2</sup> The name is not an altogether happy one, because (i) it calls attention to a feature that is of secondary rather than of primary importance and (ii) *ṣ̣ghol* is sometimes replaced by other vowels e. g. by pathah,



accented on the penult, whose vowel, being in an open syllable, is most naturally, as we have seen (מֶפֶר) tone-long: cf. קֶדֶשׁ. On this analogy we should expect nouns of the *a* class, like מֶלֶךְ to pass first into מֶלֶךְ and then into מֶלֶךְ *mālekh*. In point of fact this form is found only *in pause* (e. g. כֶּסֶף for כֶּסֶף, *silver*)—and not always even then (e. g. מֶלֶךְ *king*, and צֶדֶק righteousness are always written thus—never מֶלֶךְ צֶדֶק). In place of מֶלֶךְ with the long *ā* which we expect, the regular and normal form is מֶלֶךְ *mēlekh*. The first *ē*, which is manifestly accented, may fairly be regarded as a (tone) long *ṣ̄ghol* (§ 3. 2, § 6); and the original *a* has assumed this form probably by attraction—the more so as the two vowels have a certain affinity.

Forms without a helping vowel, i. e. monosyllabic forms, are rare: e. g. נֵיָא *valley*, נָרַד *nard*, חֶטָּא *het sin*, קֶשֶׁט *qōshet*, *truth*.

#### A class I class U class

- |                       |                     |                     |                       |                            |
|-----------------------|---------------------|---------------------|-----------------------|----------------------------|
| 1) קֶטֶל <i>qatl</i>  | קִטֵּל <i>qitl</i>  | קוֹטֵל <i>qotl</i>  | (קֶטֶל <i>qutl</i> )  | primary form               |
| 2) קֶטֶל <i>qatēl</i> | קִטֵּל <i>qitēl</i> | קוֹטֵל <i>qotēl</i> | (קֶטֶל <i>qutēl</i> ) | with furtive <i>ṣ̄ghol</i> |
| 3) קֶטֶל <i>qētel</i> | קִטֵּל <i>qētel</i> | קוֹטֵל <i>qōtel</i> |                       | regular form               |

*Rules for declension.* 1) The cstr. state of the sing. is, of course, like the absolute: מֶלֶךְ abs. and cstr.

Rarely it assumes (esp. before *gutt.* or *r*) the form זֶרַע (as well as זֶרַע) from abs. זֶרַע, *seed*.

2) With inflectional additions in the sing. and dual, the word appears *in its primary monosyllabic form*, *qatl*, *qitl*, *qotl*: *my king* not מֶלְכִי (an impossible form) but מַלְכִי *mal-kî*, because the primary form is *malk*; סֵפֶרוֹ *his book* (from סֵפֶר, orig. *siph̄r*) אָזְנוֹ *his ears* (from אָזַן, orig. *'ozn*, *'uzn*).

3) The plural *both mas. and fem.*, assumes the form *q'ṭālīm*, *q'ṭālôth*, with pretonic *ā*. The presence of this *ā* (cf. מַלְכִים) is difficult to explain in a word whose ultimate form has no vowel between the 2<sup>nd</sup> and 3<sup>rd</sup> radicals, *malk*; it has possibly followed the analogy of nouns of the first declension, cf. דְּבָרִים.

if the 2<sup>nd</sup> or the 3<sup>rd</sup> radical be a guttural, e. g. רֵחַב *breadth*, זֶרַע *seed* (§§ 36, 37); while if the 2<sup>nd</sup> radical be *'*, it either becomes *hireq*, cf. זֵית *an olive-tree*, or contracts (*ay* = *ē* § 2. 2. 1) into monosyllabic form, cf. חֵיק *bosom* (§ 41).



Note that while the feminine of an original *malk* is naturally *malkâ* מַלְכָּה (cstr. מַלְכָּת, with suff. מַלְכָּתִי, &c. regular) the plur. is not מַלְכוֹת, but, on the analogy of the masculine, מַלְכוֹת.

When the pretonic *ā* becomes lost, the *primary* vowel is resumed, e. g. cstr. of מַלְכִּים is not מַלְכִּי (like דַּבְּרִי), but, as was natural, the original vowel (*a*, *malk*) reasserted itself, hence מַלְכִּי; so סַפְרֵי, בְּקָרֵי *boq'rê* (from בֶּקֶר, orig. *bōqr*). ~~†~~

Masc.				Fem.			
<i>sing. abs.</i>	מַלְכָּד	סַפְרָד	בְּקָרָד	<i>sing. abs.</i>	מַלְכָּה	סַפְּ	בְּקָ
<i>cstr.</i>	"	"	"	<i>cstr.</i>	מַלְכָּת	"	"
<i>1 sing.</i>	מַלְכִּי	סַפְּ	בְּקָ	<i>1 sing.</i>	מַלְכָּתִי	"	"
<i>2 m.</i>	מַלְכְּךָ	"	"	<i>2 pl.</i>	מַלְכְּכֶם	"	"
<i>2 f.</i>	מַלְכְּךָ	"	"	<i>pl. abs.</i>	מַלְכוֹת	סַפְּ	בְּקָ
<i>3 m.</i>	מַלְכוֹ	"	"	<i>cstr.</i>	מַלְכוֹת	סַפְּ	בְּקָ
<i>3 f.</i>	מַלְכָּה	"	"	<i>1 sing.</i>	מַלְכוֹתִי	"	"
<i>1 pl.</i>	מַלְכֵּנוּ	"	"				
<i>2 pl.</i>	מַלְכֵּכֶם	"	"				
<i>3 pl.</i>	מַלְכֵּם	"	"				
<i>pl. abs.</i>	מַלְכִּים	סַפְּ	בְּקָ				
<i>cstr.</i>	מַלְכִּי	סַפְּ	בְּקָ				
<i>1 sing.</i>	מַלְכִּי	סַפְּ	בְּקָ				
<i>2 m.</i>	מַלְכִּיךָ	"	"				
<i>2 f.</i>	מַלְכִּיךָ	"	"				
<i>3 m.</i>	מַלְכִּיו	"	"				
<i>3 f.</i>	מַלְכִּיָּה	"	"				
<i>1 pl.</i>	מַלְכֵּינוּ	"	"				
<i>2 pl.</i>	מַלְכֵּיכֶם	סַפְּ	בְּקָ				
<i>3 pl.</i>	מַלְכֵּיהֶם	"	"				

## Dual

<i>abs.</i>	מַלְכִּים <sup>2</sup>	סַפְּ	בְּקָ	<i>abs.</i>	מַלְכָּה <sup>3</sup>	סַפְּ	בְּקָ
<i>cstr.</i>	מַלְכִּי	סַפְּ	בְּקָ	<i>cstr.</i>	מַלְכָּתִי	"	"
<i>1 sing.</i>	מַלְכִּי	סַפְּ	בְּקָ	<i>1 sing.</i>	מַלְכָּתִי	"	"
<i>2 sing.</i>	מַלְכִּיךָ	"	"	<i>2 sing.</i>	מַלְכָּתִיךָ	"	"
<i>2 pl.</i>	מַלְכֵּיכֶם	סַפְּ	בְּקָ	<i>2 pl.</i>	מַלְכָּתֵיכֶם	"	"

b) In many nouns of the *a* class the *a* has been thinned before suffixes to *i* (cf. § 2. 2. 4, § 6. 2. d): e. g. שֶׁשׁ *sun*,

<sup>1</sup> In the 2<sup>nd</sup> and 3<sup>rd</sup> columns only the first syllable is given: the rest follows the exact analogy of the 1<sup>st</sup> column.

<sup>2</sup> Feet (רַגְלִים). The dual termination יִם is usually attached to the ground form; consequently the first syllable is closed. This differentiates the cstr. dual from the cstr. plur.

<sup>3</sup> Knees (בְּרָךְ).

<sup>4</sup> Ears (אָזְנוֹ).

שֶׁמֶשׁ (not שֶׁמֶשׁ) *thy (f.) sun*; צֶדֶק *righteousness*, צִדְקָנוּ *our righteousness*. Conversely a noun of the *i* class (בְּרִיָּים) may have an absolute form of the *a* type בָּרֶךְ (not בִּרְךְ). Only a knowledge of the cognate languages can tell us whether a word whose vowels are *e* . . . *e* in the abs. and *i* before suffixes, really belongs to the *a* or the *i* class. Some nouns have both forms in the absolute: e. g. נָדָר *my vow*; abs. נָדַר or נִדָּר *vow*.

2. In some nouns belonging to this general type, the original *a*, *i* (lengthened to *ē*), *o* (or *u*: lengthened to *ō*) appears between the 2<sup>nd</sup> and 3<sup>rd</sup> radicals instead of between the 1<sup>st</sup> and 2<sup>nd</sup>: under the 1<sup>st</sup> radical of course must stand *shewa* (§ 5. 5): e. g. דֶּבֶשׁ *honey*, בְּאֵר *well*, בֹּאֵשׁ *stench* (3 s. m. suf. בְּאִישׁ). The last class is important, as to it belong the frequently recurring construct infinitives of the type קָטַל (with suffixes 1 s. קָטַלְי, 3 s. קָטַלְו &c.:—exactly like בִּקְרִי, בִּקְרוּ &c. except that in קָטַלְי the *shewa* is vocalic, because it replaces an original full vowel: hence קָתַבוּ, not בְּתַבוּ, cstr. inf. of כָּתַב *to write*, whereas the noun אֶרֶךְ *length*, would yield אָרְכוּ).

### 3. Feminines with *ṣegholate* ending.

mas.	קָטַל (מִמְלָךְ)	מִיָּנִיק <sup>2</sup> נָבִיר	נְחוּשָׁה (קְטוֹרֶת)
fem.	קָטְלָה (מִמְלָכָה)	(מִיָּנִיקָה) <sup>3</sup> נָבִירָה	נְחוּשָׁה (קְטוֹרֶת)
	or (מִמְלָכָת) (קָטַלְת)	(מִיָּנִיקָת) (נָבִירָת)	(נְחוּשָׁת) (קְטוֹרֶת)
abs., cstr.	קָטַלְת מִמְלָכָת	מִיָּנִיקָת <sup>4</sup> נָבִירָת	נְחוּשָׁת <sup>5</sup> קְטוֹרֶת
suff.	קָטַלְתִּי מִמְלָכָתִי	מִיָּנִיקָתִי נָבִירָתִי	נְחוּשָׁתִי קְטוֹרֶתִי
plur.	קָטַלְת מִמְלָכוֹת	מִיָּנִיקוֹת נָבִירוֹת	נְחוּשׁוֹת קְטוֹרוֹת
cstr.	מִמְלָכוֹת ”	” ”	” ”

Feminines ending in *t* (§ 16. 8) belong to the *ṣegholate* class.<sup>7</sup> E. g. מִמְלָכָתוּ *his kingdom*, points back to מִמְלָכָה *kingdom*, which becomes מִמְלָכָת exactly as מֶלֶךְ becomes מַלְכָּה. In point of fact, however, while the *ṣegholate* form (e. g. מִמְלָכָת) is invariably used for the construct, and sometimes

<sup>1</sup> Kingdom.

<sup>2</sup> Lord, master.

<sup>3</sup> Lady, mistress.

<sup>4</sup> One who gives suck, a nurse, Hiph. ptc. of יָנַק *to suck* (§ 39. 1. 2).

<sup>5</sup> Copper, bronze (נְחוּשָׁה is only poetical).

<sup>6</sup> Smoke of sacrifice, incense.

<sup>7</sup> Not, of course, if preceded by an unchangeably long vowel (e. g. עֲבִירָת).

for the absolute (e. g. מִשְׁמֶרֶת *guard, charge*), the absolute frequently assumes the form in הָ, e. g. the abs. of *kingdom* is always מַמְלָכָה. Some nouns have both forms in the absolute: e. g. עֲצָרָה and עֲצָרָת *an assembly*. Similarly ptc. *m.* קָטַל, *f.* קָטְלָה or קָטְלָת cstr. קָטְלָת, suff. קָטַלְתִּי &c.

So with nouns in *o* or *u*. E. g. נְחֹשֶׁת comes from נְחֹשֶׁת (bronze) which becomes (first נְחֹשֶׁת and then) נְחֹשֶׁת (cf. בָּקָר), which is abs. as well as cstr. Similarly from גָּבִיר *master*, גָּבִירָה *mistress*, גָּבִירָתוֹ *his mistress* we should expect the cstr. to be גָּבִירָת (cf. סָפָר, סָפָרוֹ). In point of fact, however, it is גָּבִירָת, and so almost always with fem. nouns whose origin would lead us to expect .; e. g. מִינְקָתוֹ *his nurse*, מִינְקָת *nurse* (not יָ).

In general the plurals are formed regularly from the *ordinary* fem. or from what would be the *ordinary* fem. if it were found. Consequently the original *mas.* must be carefully attended to, e. g. *m.* גָּבִיר, *f.* גָּבִירָה, pl. גָּבִירֹת (i. e. the plur. is *not* formed from *segholate* form גָּבִירָת).

#### WORDS FOR PRACTICE.

דֶּרֶךְ	way	רֶגֶל	foot	אֲדָרַת	mantle
יָלֵד	boy	כֶּסֶף	silver	שִׁפְחָה	maid
יָלִידָה	girl	כֶּפֶר	ransom	יָרְכֵי	knee
נֶפֶשׁ	<i>f.</i> soul	קֹדֶשׁ	holiness	צִדִּיק	righteousness
אֲכָלָה	food	חֲדָר	chamber	יָקָרִיב	midst
צֶלֶם	image	אָזֶן	ear	יָמִינָתִי	nurse
גֶּרֶן	threshing floor	גָּדֹל	greatness	יְרוּשָׁלַם	Jerusalem <sup>2</sup>
כֶּרֶם	vineyard	נֹדָד	vow	צִיּוֹן	Zion
זֵכֶר	memory	חֵכְמָה	wisdom	נֵר	lamp
קֶרֶן	horn	שִׁבְטִי	tribe	נִתְיָבָה	path <sup>2</sup>
בִּקְעָה	valley	שָׁמֵן	to grow fat: <i>Hiph.</i> , to make fat, dull		
רְחֹב	broad open place, <i>pl.</i>	רַחְבּוֹת		קֶשֶׁת	bow

<sup>1</sup> These four words take *i* instead of *a* with suffixes &c.: e. g. בְּרִיבִים, צִדִּיקִי, &c.

<sup>2</sup> The older pronunciation was undoubtedly יְרוּשָׁלַם. The later form, however, יְרוּשָׁלַם (j-rûshālayim) is (like יְהוָה § 10 5) a so-called Q'rê perpetuum.

<sup>3</sup> Poetical; also מִנְתִּיב *m.*

A suffix defining a compound expression is appended to the last word of the expression, e. g.

הַר קָדֵשׁ *a holy hill*

הַר קָדֵשׁ *my holy hill* (the hill of my holiness)

אֵלִיל כֶּסֶף *an idol of silver* אֵלִיל כֶּסֶף *my idol of silver*

בְּלִי מִלְחָמָתוֹ *his weapons<sup>1</sup> of warfare* (the weapons of his w.).

#### EXERCISE. TRANSLATE.

וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּעֶלְמוֹ: 2 לֹא דָרְכֵי דְרָכֵיכֶם: 3 וְעַתָּה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה שִׁפְטוּרָנָא בֵּינִי וּבֵין בְּרָמִי: 4 וַיִּסְתְּרוּ אֶת־הַיֵּלֶד וְאֶת־מִינְקָתוֹ מִפְּנֵי הַמַּלְכָּה: 5 גַּר לְרַגְלִי דְבָרְךָ וְאוֹר לְנִתְיָבְתִּי: 6 הַשֶּׁמֶן לִבְהֶעֶם הַזֶּה וְאַזְנוֹי הַכֶּבֶד: 7 וְרַחֲבוֹת הָעִיר יִמְלְאוּ יְלָדִים וְיִלְדוֹת: 8 פָּנִי יְהוָה בְּרַשְׁעִים לַהֲכָרִית מֵהָאָרֶץ זָכָרָם: 9 כִּסְפָךְ וְזֹהָבְךָ לֹא חֲפֵצְתִּי:

My king. Our kings. His books. Her righteousness. Our knees (*du.*). Thy feet (*du.*). Our horn. Their silver. My way is hid (*perf. fem.*) from my God. For all flesh had corrupted his way upon the earth. Their ways are not our ways. And all the people bowed-down upon their knees before their king. Let thine hand-maid speak in the ears of the king. My God and my king reigns upon Zion his holy hill. My mantle. Her mistress. His kingdom is an everlasting kingdom (*k. of eternity*). I will cut off their bow and all their weapons of warfare.

#### § 30. THIRD DECLENSION.

1. Besides the words resembling the perfect which form the chief elements of the first declension and the nouns having affinity with the imperfect and infinitive forming the second, there is another formation which along with the words that follow it may be called a *third declension*. This is the *act. participle* Qal, קָטַל or קָטֵל, probably a later development and not found in all verbs.

*Third declension.* The type of this declension is the *act. part.* Qal; and the declension comprises all words, whether

<sup>1</sup> Weapon (article, instrument, vessel) בְּלִי, pl. בָּלִים.

participles or nouns, ending in  $\bar{e}$  (çere) with a vowel unchangeable (by nature e. g. קִטֵּל or position e. g. מִסְפָּד) in the place of the pretone. It therefore does not include nouns like זֶקֶן whose pretonic vowel is changeable (§ 18).

*Rules for inflection.* 1) In words of this class the *verbal* law of inflection is followed (§ 6. 2f.); that is with vocalic additions, e. g. י, 1, נו, ם, &c., the vowel in the tone, the  $\bar{e}$ , becomes vocal sh<sup>wa</sup>, e. g. קִטֵּל, קִטְלִי, קִטְלָנוּ, שְׁמוֹ *his name* (from שֵׁם).

2) With consonantal additions e. g. ך, כֶּם, the  $\bar{e}$  being thrown into an unaccented shut (half open) syllable, becomes the short vowel, i. e.  $\bar{e}$  or  $i$ ;  $i$  particularly with *labials*, e. g. קִטְלֶךָ, but שְׁמֶךָ (not שְׁמֶךָ) *thy name*.

As קִטֵּל and similar forms come from an ultimate qâṭil (the short  $i$  in the last syllable becoming in Hebrew, where it is accented, the tone-long  $\bar{e}$ ) the real vowel is strictly  $i$ , but this has been modified in the majority of words into  $\bar{e}$ .

Words of the participial form (קִטֵּל, מִקְטֵּל) retain  $\bar{e}$  in cstr. and generally other words, though some take  $\bar{a}$ ; e. g. מִסְפָּד *mourning*, cstr. מִסְפָּד.

<i>abs.</i>	קִטֵּל	מִקְטֵּל	מִקְלֵ	מִסְפָּד	שֵׁם
<i>cons.</i>	קִטֵּל	מִקְטֵּל	מִקְלֵ	מִסְפָּד	שֵׁם
<i>vocalic suff.</i>	קִטְלִי	מִקְטְלִי	מִקְלִי	מִסְפְּדִי	שְׁמִי
<i>conson. suff.</i>	קִטְלֶךָ	מִקְטְלֶךָ	מִקְלֶכֶם		שְׁמֶךָ

2. A few monosyllabic words in  $\bar{e}$  attach themselves to this declension, the chief being בֶּן *son*, and שֵׁם *name*, which are irregular in the plural—בָּנִים, שְׁמוֹת.

Many nouns are formed by prefixing מ (probably connected with מָה cf. § 28. 5) to the stem. Such words express *place* (מִרְבֵּץ *stall* from רָבַץ *to lie*) or *instrument* (מִפְתָּח *key*, from פָּתַח *to open*) or some more general idea (מִלְקוֹחַ *plunder*, from לָקַח *to take*).

אֵיב enemy	אֵלֶם dumb	מִקֵּל staff
מִסְפָּד mourning	מִזְבֵּחַ altar	נַעַל sandal,
עוֹלָל } child	עוֹר blind	shoe, <i>dual</i>
עוֹלָל }	שֵׁלַח to send, <i>Pi.</i> send	נַעֲלִים
כֹּהֵן priest	אָזַל away, let go	שָׂרַץ to swarm



משפט judgment	קלל to be light or slight,	הגר to gird
צפרדע frog	Pi. to curse: ptc.	פסח passover
ירח moon	מקלל one who curses	עם with
מרבץ stall	נבח to bark	כסא throne
מפתח key	מתנים loins	
עשה חסד עם to do or shew kindness to (i. e. in dealing <i>with</i> ),		
deal kindly with.		
	צרף to smelt, test, prove	

Exercise. Write the above nouns in cstr. sing. and with a vocalic and consonantal suff., observing which of them are of first declens.; and translate:

אָכלוּ בְנֵי־יִשְׂרָאֵל אֶת־הַפֶּסַח מִתְּנִיָּהֶם חֲגוּרִים גַּעְלִיָּהֶם בְּרִגְלֵיהֶם  
 וּמִקְלָם בְּיָדָם: 2 עָשָׂה מִלְכָּם חֶסֶד עִם־מִלְכָּנוּ וְעִם כְּהֲנֵינוּ וְעִם־  
 נְבִיאֵינוּ: 3 שְׁלַחְתִּי אֶת־אִיבִי וַיִּמָּלֵט: 4 מִת אִיבְךָ הַמִּבְקֵשׁ אֶת־  
 נַפְשְׁךָ: 5 וְהָלַכוּ יוֹשְׁבֵי הָאָרֶץ כְּעוֹרִים וְשֹׁפֵד דָּמָם בַּעֲפָר: 6 בְּנֵי־  
 אַתָּה: 7 אַתָּם בְּנֵי: 8 לֹא־אֹדֹבֵר עוֹד בְּשֵׁמוֹ: 9 וּלְקַחְתֶּם אֶת־  
 מִקְלָכֶם בִּידְכֶם:

This *is* my son and these *are* my son's sons. He sent the frogs upon all the land. All his prophets are dumb dogs, they cannot bark. In Jerusalem is my holy throne. We took our staves in our hand. Our enemies dealt kindly with our children. These are the statutes and the judgments which ye shall keep in the land whither ye *are* crossing, thou and thy son and thy son's son. Their land swarmed-with frogs (*acc.*) in the chambers of their kings.

### § 31. VERBAL SUFFIXES.

(See paradigm p. 210.)

1. The pronominal object after a verb may be expressed by the appropriate form of the particle *את* (*me*, *אתי*, &c.: cf. § 20. 10). In point of fact, however, this construction, though relatively common in the later style, is, in the earlier style, usually reserved for cases of emphasis: *אתה ראיני צדיק* thee

\* ק without dagh. forte: cf. § 7. 5.

*have I seen righteous, אָהַב אֶתוֹ אָבִיהֶם מִכָּל-אָחָיו their father loved him more than all his brethren, וְאַתָּה הָחַיִּיתִי thee had I slain, but her had I kept alive.* Note that in such cases the obj. precedes the verb.

Ordinarily the pronom. obj. is expressed by a pronom. suffix to the verb, after the fashion of the suffixes appended to nouns: e. g. הִכְעִיסוּ *he provoked him* (הִכְעִיס Hiph. of כָּעַס). יִשְׁמְרֶךָ *he will keep thee, וַיִּמְכְּרֵם and he sold them.*

2. The following table illustrates the use of the verbal suffixes, the study of which will be greatly facilitated by careful attention to the following points:

(a) The 3 s. m. *Hiph.* is chosen for the paradigm rather than the Qal because, both its vowels being unchangeable (the first short in the shut syllable, the second naturally long) the suffixes are unable to affect in any way the earlier part of the word, and thus their real nature and form can be most simply seen. Thus הִקְטִיל with 3 s. m. suffix gives הִקְטִילוּ, but קָטַל would not give קָטְלוּ (but קָטְלוּ), because, the first two syllables being now both open, the law of the tone (§ 6. 2bc) instantly begins to affect their vowels and somewhat complicates the issue for the beginner. Hence the special suitability of the Hiph.

(b) The suffixes to the vb., alike in pf. and impf. (which differ slightly) very closely resemble those to the noun (§ 19). The chief differences are in the 1<sup>st</sup> pers. sing. suffix, which is not *i*, but *nî*, and in the 3 s. m. and f. suff. to the impf. which are *éhu* and *éha*: the latter forms, however, are regularly found with nouns ending in ה. (§ 45. 2. 3): cf. מִקְנֶהָ, מִקְנֵהָ *his, her cattle* (from מִקְנֶה).

(c) The so called connecting vowel between the vb. and the suffix is *a* in the pf. (cf. הִקְטִילָם) and *e* in the impf. (cf. הִקְטִילֵם) and of course imperative (cf. הִקְטִילִם).

This vowel, however, is not really an arbitrary *connecting* vowel, but the *a* is, strictly speaking, the final vowel in the ultimate form of the *verb*, seen e. g. in the Arabic *qatala* = Hebr. קָטַל. The origin of the *e* is not so obvious: probably it is due to the analogy of Lamedh He vbs § 44, where the *ē* is really part of the verb (*ay* = *ai* = *ē* = *ē* cf. § 2. 2. 1).

## VERBAL SUFFIXES TO HIPH'IL.

PERF.	הִקְטִיל	INFIN. CSTR.	הִקְטִילָה
1. <i>s. c.</i>	הִקְטִילָנִי	הִקְטִילִי (subj.) הִקְטִילְנִי (obj.)	הִקְטִילָנִי
2. <i>s. m.</i>	הִקְטִילָךְ	הִקְטִילְךָ (subj. and obj.)	—
„ <i>f.</i>	הִקְטִילְךָ	„	—
3. <i>s. m.</i>	הִקְטִילוּ	„	הִקְטִילוּ
„ <i>f.</i>	הִקְטִילֶהָ	„	הִקְטִילֶהָ
1. <i>pl. c.</i>	הִקְטִילֵנוּ	הִקְטִילֵנוּ	הִקְטִילֵנוּ
2. <i>pl. m.</i>	הִקְטִילְכֶם	&c.	—
„ <i>f.</i>	הִקְטִילְכֶן	as noun	—
3. <i>pl. m.</i>	הִקְטִילֵם	&c., mostly as the noun	—
„ <i>f.</i>	הִקְטִילֵנָּה		—
IMPERF.	יִקְטִיל	IMPER. AS IMP.	יִקְטִילוּ
1. <i>s. c.</i>	יִקְטִילָנִי	הִקְטִילְנִי	יִקְטִילָנִי
2. <i>s. m.</i>	יִקְטִילְךָ	—	יִקְטִילְךָ
„ <i>f.</i>	יִקְטִילְךָ	—	יִקְטִילְךָ
3. <i>s. m.</i>	יִקְטִילְהוּ	הִקְטִילְהוּ	יִקְטִילְהוּ
„ <i>f.</i>	יִקְטִילְהָ	הִקְטִילְהָ	יִקְטִילְהָ
1. <i>pl. c.</i>	יִקְטִילֵנוּ	הִקְטִילֵנוּ	—
2. <i>pl. m.</i>	יִקְטִילְכֶם	—	—
„ <i>f.</i>	יִקְטִילְכֶן	—	—
3. <i>pl. m.</i>	יִקְטִילֵם	הִקְטִילֵם	יִקְטִילֵם
„ <i>f.</i>	יִקְטִילֵנָּה	הִקְטִילֵנָּה	יִקְטִילֵנָּה

3. (a) The case seems more complicated, when one or both of the syllables before the suffix is open: in reality it is perfectly simple, as the tone laws strictly apply (§ 6). Thus קָטַל with 3<sup>rd</sup> sing. masc. suff. becomes קָטַלּוּ: the accent falls on the *ô*, in the open pretonic syllable the original — naturally becomes the (tone) long *τ*, and the original *τ* being now two places from the tone vanishes into *shewa*. It follows exactly the analogy of דָּבָרוּ. Thus קָטַל with the verbal suffixes becomes קָטַלְנִי קָטַלְךָ קָטַלְהוּ קָטַלְכֶם קָטַלְנָה קָטַלְכֶן קָטַלְהָ קָטַלְהוּ. This *first declension* analogy (§ 18) is followed by the pf. Qal in *all* its forms (e. g. שָׂנְאָהּ *he hated her*) and by the *impf.* and *imper.* Qal in *a* (e. g. וַיִּשְׁכַּחְהוּ not וַיִּשְׁכַּח, *and he forgot him*, from שָׁכַח; שְׁלַחְנִי *send me*, from שָׁלַח).

(b) Imperfects in *ô* (Qal) or *e* (Pi'el &c.) may be said to

follow the analogy of the *third declension* (§ 30). E. g. *Piel* יִקְבֹּץ *he will gather*, יִקְבֹּצְךָ *he will gather thee*, אֶקְבֹּצֵם *I will gather them*. Similarly יִשְׁמֹר *he will keep*, יִשְׁמֹרֵנִי *he will keep me*, יִשְׁמֹרְהוּ *he will keep him*, but (before a consonantal suffix) יִשְׁמֹרְךָ *he will keep thee* (*yishmorkhā*).

(c) The *imperat Qal* in *ō* and the *infin. estr.* follow the analogy of the *second declension*, the form קָטַל being a *segholate* of the *third class* (cf. §§ 21. 2a, 29. 2). Thus שָׁמַר *keep*, שְׁמֹרֵנִי *shom'renî, keep me*, שְׁמֹרֵם *keep them*, בְּשִׁמְרִי *when I kept* (lit. *in my keeping*). As the *sh'wa* is vocal (cf. § 6. 2e) the third radical does not take *daghesh lene*: e. g. כָּתַבְם *koth'bhēm, write them*, בְּכַתְּבוֹ *when he wrote*. This *sh'wa*, however, is necessarily silent when the suffix is ךָּ or כֶּם, as two vocal *sh'was* cannot come together: e. g. בְּעֶבְרְכֶם *when you cross* (*obh*, closed syllable), בְּעֶבְדְּךָ *when thou servest*. (With these two suffixes, the *o* sometimes appears between the second and third radical, instead of between the first and second: thus קָטַל would give קָטַלְךָ (*q'tol'khā*) as well as קָטַלְךָ *qotl'khā* (cf. *impf.* יִשְׁמֹר יִשְׁמֹרְךָ). Hence אֶכְלֶךָ *in the day of thine eating*, אֶכְלֶכֶם *your eating*.)

4. When the vb. already ends in a vowel, no "connecting" vowel is necessary—or possible: the suffix is directly appended, e. g. קָטַלְתִּי, קָטַלְתֶּךָ (note that the accent moves a place forward—hence קָ: קָטַלְתִּים in the 3<sup>rd</sup> pers. it appears as הוּא or ו (masc.), and הָ (fem.), e. g. קָטַלְתִּהוּ, קָטַלְתִּיו (*-tiw*), קָטַלְתִּיהָ; so יִקְטַלְיָהּ (3 pl. *impf.*) &c. With suffixes ending in ךָּ the *û* of the vb. is usually written ךָּ e. g. יִקְטַלְהוּ, יִקְטַלְנוּ cf. § 4 (*they will kill him, us*).

Similarly in the 2<sup>nd</sup> pers, קָטַלְתָּ the vowel ךָּ is maintained with all the suffixes except the *first sing.*, which always ends in גִּי— (except in pause גִּי־) e. g. קָטַלְתָּנִי: with the 3 s. m. suffix, *ā-kû* by dropping the *h* (§ 14. 1e) contracts (through *au*) to *ô*, קָטַלְתָּו (§ 19).

The gaps which appear in the paradigms are explained by the fact that the reflexive idea which would be expressed by the absent forms are in Hebrew expressed in other ways, e. g. Niph. Hithp. &c. (§§ 25. 26). *I hid myself*, not סִתְּרִיתִּי but נִסְתַּרְתִּי.



5. Before the suffixes, original verbal forms are restored.

(a) The 3<sup>rd</sup> sing. fem. pf. הָ becomes ת־ or תְּ, e. g. הִקְטִילְתֶּם, הִקְטִילְתִּי.

(b) The 2<sup>nd</sup> sing. fem. pf. תִּ becomes הִי (or תִּ), e. g. הִקְטִילְתִּי (Hiph.), הִקְטִילְתִּי (Qal). Only the context enables us to distinguish this from the suff. to the 1<sup>st</sup> pers.

(c) The 2<sup>nd</sup> pl. masc. pf. תֶּם becomes—but very rarely—תוּ: e. g. הִעֲלִיתֵנוּ, *you have brought us up* (Hiph. of עלה §§ 34-44).

6. In the 3 s. f. pf. הִקְטִילָהּ and the 3 pl. הִקְטִילוּ, it has to be remembered that the Sh<sup>wa</sup> represents an original pathah in the second syllable (הִקְטִיל). When suffixes therefore are added, not only does the initial ך become ךְ under the influence of the tone, as we have seen in the masc. (הִקְטִילְתִּי, הִקְטִילוּ &c.) but the original pathah which had become sh<sup>wa</sup> reasserts itself, and, standing in the open pretonic, becomes ךְ; hence we get הִקְטִילְתֶּם, הִקְטִילְתִּי &c., הִקְטִילוּ, הִקְטִילוּהוּ &c.

7. Singular suffixes to the impf. and imper. are occasionally strengthened by the addition of *nûn* (known as the *nûn energeticum*) which is usually assimilated to the following consonant, or if that be ה, the ה is usually dropped, and the *nûn* doubled. The following forms result: יִקְטִלְנִי, יִקְטִלְנִי, יִקְטִלְנִי. They occur chiefly in pause.

8. *Participle*. The suff. to the participle are practically always those of the *noun*, not of the verb: e. g. מְצַדִּיקִי (not מְצַדִּיקְנִי) *he who justifies me* (Hiph. ptc. of צדק), מְבַקְשִׁיו (not מְבַקְשִׁיהוּ) *those who seek him* (Pi. of בקש, cf. § 7. 5), רֹדְפֵי *those who pursue me, my persecutors*.

9(a) *Inf. construct*. The suffixes to the inf. constr. are also those of the *noun*, except that the *first* pers. sing. suff. is both nominal (יִ) and verbal (יְ), the nominal being used to denote the *subject*, and the verbal the *object*: e. g. יוֹם פָּקְדִי *the day of my visiting, i. e. when I visit* (poq'dhî); but יוֹם לְפָקְדִי *to visit me*. In the other persons the suffix may express either subject or object: e. g. עַל־שָׂרְפוֹ (sor'phô) *because he burned* (lit. *on account of his burning*), לְשָׂרְפוֹ *to burn it*.

(b) The *inf. cstr.* partaking as it does of the character of both verb and noun, has (like a verb) the power of



governing an object, besides (like a noun) being able to take suffixes and prefixes. The usual order is infin., subject, object.

<i>when he kept</i>	בְּשָׁמְרוֹ	<i>when the man kept</i>	בְּשָׁמַר הָאִישׁ
<i>before he kept me</i>			לִפְנֵי שָׁמְרוֹ אֹתִי
<i>before the man kept me</i>			לִפְנֵי שָׁמַר הָאִישׁ אֹתִי
<i>on the day when I visit them</i>			בְּיוֹם פָּקְדִי אֹתָם

(c) Instead of the infin. cstr. with preposition the finite form may be used with a conjunctive expression formed of the prep. and relative.

<i>when I kept the man</i>	כַּאֲשֶׁר שָׁמַרְתִּי אֶת־הָאִישׁ	or	כַּאֲשֶׁר שָׁמַרְתִּי אֶת־הָאִישׁ
<i>until I keep the man</i>	עַד אֲשֶׁר אֲשָׁמַר	or	עַד שְׁמַרְי
<i>after they had made a covenant</i>	אַחֲרֵי אֲשֶׁר אָתְּרִי כְרָתָם בְּרִית	or	אַחֲרֵי אֲשֶׁר אָתְּרִי כְרָתָם בְּרִית

נָמַל	to deal fully with, recompense, requite	לֹחַ	tablet
טָמַן	to hide	דָּרַךְ	to tread
קָבַץ	( <i>Qal</i> ) <i>Piel</i> to gather	מִצְרֵי	Egyptian
		בֵּיתֶל	Bethel
		קְבוּרָה	burying-place

#### EXERCISE: TRANSLATE.

שָׁמַרְתִּנִּי, שָׁמַרְתִּיךָ, וּשְׁמָרוֹ, לְשָׁמְרָךְ, וּלְשָׁמְרָה, שְׁמָרְנִי, וּשְׁמָרְנִי, וּלְבָשְׁנִי, תִּשְׁמָרְמָם, וְאֲשָׁמְרָנָה, יִשְׁמְדֶהוּ, תִּשְׁמָרְךָ; שְׁפָטוּנִי, שְׁפָטוּם, בְּשִׁפְטֶךָ, שְׁפִטְנִי; זָכַרְתָּם, אֲזַכְרָנָה, וַיִּזְכְּרָה, וַיִּזְכְּרֵנִי, כָּהֵזְכִירוּ, הִזְכִּירְנִי, גִּנָּכְתָּם, גִּנָּבוֹךְ; וְקִבְּצָךְ, קִבְּצָם, וְקִבְּצָתִים, וּמִקְבָּצָיו, בְּקִבְּצִי, אִקְבָּצְךָ, יִקְבָּצְךָ:  
 אֵתָה גִּמְלָתִנִּי הַטּוֹבָה וְאֵנִי גִּמְלָתִיךָ הָרָעָה: 2 כְּבָדוֹנִי בְּשִׁפְטֵיהֶם:  
 3 שָׁמַר אֶת־דְּבָרֵי יְהוָה כְּתָבָם עַל־לֹחַ לְבָבְךָ: 4 בִּקֵּשׁ שְׁלוֹם וְדַרְפֵּהוּ: 5 הִדְרִיכְנִי בְּנִתְיָב מִצִּוְתֶיךָ כִּי בֹו חָפְצָתִי: 6 דִּרְשׁוּ יְהוָה בְּהַמָּצָא: 7 הֲרַג מֹשֶׁה אֶת־הַמִּצְרִי וַיִּמְנַחְהוּ בַּחֹל: 8 יְהוָה יִשְׁמַרְךָ מִכֹּל־דָּע יִשְׁמַר אֶת־נַפְשְׁךָ:

I have gathered thee. I will gather her from the sides of the earth. And thou shalt keep me in thy way. Keep thou him. Before she kept the man. In the day when I visit (of my visiting) Israel, I will destroy the altars of Bethel. Judge me according-to my righteousness. Bury me

not in Egypt, but I will lie with my fathers and thou shalt bury me in their burying-place. What is man that thou rememberest him or (and) the son of man that thou visitest him? Thy word<sup>1</sup> is proved and thy servant loveth it. Before he cut off all flesh by the waters of the flood. He promised to mention him before the priests of the temple.

### § 32. IRREGULAR OR WEAK VERBS.

1. The word *פָּעַל* *to do* was used as a paradigm by the older Grammarians. Now the first letter of this verb being *Pe*, the first letter of any verb was called its *Pe*; and in like manner the second letter was called its '*Ayin*, and the third its *Lamedh*. This mode of designation is employed in *weak verbs*.

2. A weak verb is a verb which has one or more of its three stem letters a weak letter. The weak letters are the *Gutturals*, the *Quiescents* and *Nun*, i. e. the letters ה ה א נ. Thus such a verb as *נָפַל* is called a *Pe Nun* verb, because its *Pe*, i. e. its first letter, is *nun*; *יָלַד* a *Pe Yodh* verb; *קוּם* a '*Ayin Waw* verb, because its second letter is *waw*; *שָׁמַע* a *Lamedh Guttural* verb, because its third letter is a guttural:—and so on. The letters '*Aleph* and *He* being gutturals at the beginning of a word and quiescents at the end have a double nomenclature, thus *גָּלָה* is a *Lamedh He*, but *הִלֵּךְ* a *Pe Gutt.*, *מָנָא* a *Lam. 'Aleph*, but *אָמַן* a *Pe Gutt.* In a few verbs '*Aleph*, when first radical, quiesces in the impf., as in *אָמַר*; these are called *Pe' Aleph* verbs (§ 35). If a verb have more than one weak letter it is called after all the classes whose peculiarities it shares, *יָדָה* a *Pe Yodh* and *Lam. He* verb. A verb like *גָּלַל* whose second and third letters are the same is called a *Double 'Ayin* verb.

3. The phrase "irregular verbs" is really a misnomer. The verbs so called are neither arbitrary nor anomalous: most of them are absolutely regular, only the paradigm form of the regular verb is modified—in strictly natural and reasonable ways—by the presence of one of the weak letters.

---

<sup>1</sup> אָמַרָה.

E. g. the Pi'el which doubles the middle radical (קטל) will necessarily assume a special form when the middle radical is a guttural, as gutturals cannot be doubled: but that special form is determined by the laws affecting gutturals with which we are already familiar (§ 8) and is not some arbitrary thing to be laboriously committed to memory (e. g. אָפֵן for מָאֵן *to refuse*, בָּרַךְ for בִּרַךְ *to bless*). So it is with other types of "irregular" verb, which are thoroughly regular to one who clearly understands the fundamental principles of the language described in §§ 2—10.

#### DESIGNATE THE CLASSES OF THESE VERBS.

קרא, אכל, שלח, שחט, שאף, בין, ילד, ישע, בקש, רום, ברך,  
עבר, שקל, נחה, נחם, נגף, רעע, קלל, בוא, סבב, קרע, רדף,  
ירא, ירה:

### § 33. PE NUN VERBS.

(See paradigm p. 212.)

The letter *n* in Hebrew shews the same kind of feebleness that it has in other languages; when it is not sustained by being followed by a full vowel, its sound is apt to be lost in that of the consonant after it, *in-licio* = *illicio*; ἐν-γράφω = ἐγγράφω; יִנָּשׁ = יִנֵּשׁ *yin-gash* = *yiggash*).

1. a) When *n* stands at the end of a syllable (imperf. Qal, perf. and ptc. Niph., Hiph., Hoph.) it is in most cases assimilated to the next consonant, which is doubled, יִנָּפַל = יִפֹּל, הִנָּפִיל = הִפִּיל (*yin-pōl* = *yippōl*, *hinpîl* = *hippîl*). נִנָּגַף = נִגַּף Niph. of נָגַף *to smite*.

b) In certain cases (e. g. verbs ending in ה) the Niph. and Pi'el would be indistinguishable, except for the context: cf. נִקָּה Niph. *to be clean, innocent*; Pi. *to declare innocent, acquit*.

c) In the Hoph. *n* naturally appears instead of *o* before the duplicated consonant: e. g. הִנָּדַר (pf.) יִנָּדֵר (impf.).

d) The *n* is not usually assimilated in verbs whose middle radical is a guttural: e. g. נָחַל *to inherit*, impf. Qal יִנָּחַל, Hiph. יִנְחִיל. But the niph. of נָחַם is נִנָּחַם *to repent* (cf. § 36. 1. 3).

2. Verbs whose impfs. are in *ō* and *a* should be carefully distinguished.

(a) In vbs. with impf. in *a* (e. g. נָגַשׁ, יָגִישׁ) the נ is almost always dropped in the imperat. Qal: e. g. גֵּשׁ (for נָגַשׁ), *f.* גִּשִּׁי, *pl.* גִּשְׁוּ.

It is also usually dropped in the inf. cstr., which, however, by a sort of compensation, adds the fem. termination ת, and then assumes the form of a *segholate* noun נִשְׁתָּ; the steps are גֵּשׁ, נִשְׁתָּ, נִשְׁתִּי (exactly like מִלֵּךְ, מִלְכָּה § 29). Note, however, that the vowel is regularly *i* (not *a*) when inflected (cf. צָדַק § 29. 1 b): e. g. נִשְׁתִּי *his approaching*.

(b) In vbs. with impf. in *o*, the נ is not dropped in imper. or inf. cstr.: e. g. נָפַל, impf. יִפֹּל: imper. and inf. cstr. נִפֹּל.

3. (a) The verb נָתַן *to give* assimilates its *final n* also in perf. נָתַתִּי &c. for (נָתַנְתִּי) and infin. cstr. which is נָתַת (for נָתַתִּי), and with suff. נָתַתִּי (for נָתַתִּי). It has *e* in imperf. יִתֵּן and imper. יֵן, emph. יִתְּנָה (§ 23. 2) *f.* יִתְּנִי, *pl.* יִתְּנוּ.

(b) In the verb לָקַח *to take* the ל is treated like the *nun* of *Pe nun* vbs.: e. g. impf. Qal יִקַּח (for יִלְקַח) *pl.* יִקְחוּ (§ 7. 5): imper. קַח, קַחוּ, inf. cstr. קָחַת, קָחַתִּי &c. (§ 8. 1, *a* under influence of the guttural).

c) The form יִקַּח is probably not impf. Hoph. but impf. of the old passive Qal, of which now few traces exist except the participle. לָקַח which also exists, is to be regarded as the (old) pf. pass. Qal rather than as pf. Pu'al. So יִתֵּן pass. Qal rather than Hoph. of נָתַן. The Hoph. is unlikely, as no causative idea is present in these words, and the Hiph. of these verbs is not found.

4. *Nouns from Verbs* פִּי. Nouns with *m* preformative are of the form מִתֵּן *gifts* (coll. from נָתַן) as מִפֹּל *offal* (from נָפַל *to fall*), מִכָּה *stroke* (from נָכָה Hiph. *to strike*).

---

נָצַל <i>Hi.</i> to deliver	נָגַע to touch	נָשַׁק to kiss
נָגַשׁ to approach	נִשְׂא <i>Hi.</i> to deceive	נָפַל to fall
נָגַף to smite	נָדַר to vow	נִבַּט <i>Hi.</i> to look
נָגַד <i>Hi.</i> to tell	נָצַב <i>Hi.</i> to set	נָחַל to inherit
נָשַׁל to drop off <i>intr.</i> , draw off <i>tr.</i>	נֶאֱרָךְ length	נִרְדְּמָה a deep sleep
בָּנָה to build	נֶאֱרָךְ length	רָחֵב breadth
צָלַע rib, side: <i>cstr.</i>	צָלַע: <i>pl.</i> צִלְעוֹת, <i>cstr.</i> צִלְעוֹת	
אָחַד <i>m.</i> אַחַת <i>f.</i> one	סֻלָּם ladder	אֵיל ram      גַּת Gath



## EXERCISE. TRANSLATE.

תן, קחו, נפל, הנגף, אפיל, הצלת, מציל, וינצלו, תנה, תצילם,  
 תנעו, נגף, הנד, הנידו, תבט, לנפל, לגשת:  
 הצילני מַדְמִים אֱלֹהֵי תְשׁוּעָתִי וּלְשָׁנִי תִנִּיד צְדָקָתְךָ: <sup>2</sup> כִּי תִדּוֹר  
 נָדָר יִלְיִהוּה אֶל־תִּשְׁכַּח לְשַׁלְמוֹ: <sup>3</sup> יִרְאוּ אֲבִיו מִנִּשְׁת אֱלֹו:  
<sup>4</sup> הַבִּט־נָא הַשְׁמִימָה וּסְפֹר הַכּוֹכָבִים: <sup>5</sup> וַיִּפֹּל יְהוֹה תִּרְדָּמָה  
 עַל־הָאָדָם וַיִּקַּח אֶחָת מִצְלָעוֹתָיו וַהֲצִלָּע אֲשֶׁר לָקַח בָּנָה לָאִשָּׁה:  
<sup>6</sup> אָמַר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתְּ עִמָּדִי הִיא <sup>3</sup> נִתְּנָה־לִּי מִן־הָעֵץ:  
<sup>7</sup> אָמַר יְהוֹה אֶל־אֲבָרָם הִתְהַלֵּךְ בָּאָרֶץ לְאָרְכָּה וּלְרַחֲבָה כִּי לָךְ  
 אֶתְּנָנָה וַיִּפֹּל אֲבָרָם עַל פָּנָיו: <sup>8</sup> חָלַם יַעֲקֹב וַהֲגִה סֹלֶם מִצֵּב  
 אֲרָצָה וְרָאשׁוֹ מִגִּיעַ הַשְׁמִימָה: <sup>9</sup> נָתַנּוּ בְּיַד מַלְכֵי הָאֲרָצוֹת:  
<sup>10</sup> שֶׁל נַעֲלִיד מַעַל רַגְלִיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו  
 אֲדַמ־קֹדֶשׁ הוּא: <sup>11</sup> וַיֹּאמֶר לוֹ הַמֶּלֶךְ תִּנְהִילִי אֶת־כִּרְמֶךָ בַּכֶּסֶף  
 וַיֹּאמֶר לֹא־אֶתֶן לָךְ אֶת־כִּרְמִי:

Give ye. <sup>\*</sup>I will not give my silver and my gold. Tell it not in Gath. Look not (*f.*) after thee lest God smite thee. <sup>\*</sup>Deliver me, for thou art my salvation. Let them give glory to Jahweh because of his loving-kindness. When I gave the woman to the man for wife. <sup>\*</sup>I will deliver thee and thy tongue shall tell-of righteousness. <sup>λ</sup> The serpent deceived her and she took of the tree and gave to her husband. <sup>λ</sup> They feared to draw near, lest they should be smitten before their enemies. <sup>λ</sup> Thou hast caused a deep-sleep to fall upon me. <sup>λ</sup> And he brought near the man and he took him in his arms and kissed him (*dat.*).

## § 34. PE GUTTURAL VERBS.

(See paradigm p. 214.)

See the rules for Gutturals § 8.

1. By § 8. 2 a gutt. requires a *hateph* for simple sh<sup>wa</sup> vocal (2 pl. perf., imper., infin. cstr., Qal: thus קָטַל, קָטַלְתֶּם but עָמַדְתֶּם, עָמַדְתֶּם but אָכַל § 8. 2).

<sup>1</sup> ל is pointed as if read to אֲרָנִי which was substituted for יְהוֹה § 10. 5.

<sup>2</sup> Alternative form to עִמָּי = *with me*, 1 s. suff. to עִמְּ with (cf. p. 142 note 1).

<sup>3</sup> See § 7. 6.



2. a) By § 8. 1(b) *i* before gutt. becomes *e*, and by § 8. 2 the short vowel usually repeats itself under the gutt. in a *hateph* corresponding to itself. Thus:

<i>niph. pf.</i>	נָקַטַל	in gutt.	נָעַמַד and then	נָעַמַד
<i>hiph. pf.</i>	הִקְטִיל	"	הָעַמִּיד "	הָעַמִּיד
<i>hiph. inf.</i>	הִקְטִיל	"		הָעַמִּיד
<i>hoph. pf.</i>	הִקְטַל	"		הָעַמַּד
<i>qal impf.</i>	(יִקְטַל) primary form	יִקְטַל in gutt.		יָעַמַּד
<i>qal impf. of stat. vb.</i>	יִקְבֹּד	in gutt.	יָאָהַב and then	יָאָהַב

b) Note that in stative vbs. (impf. in *a*) the guttural has *e* in impf. Qal; in active vbs. (impf. in *o*) it has *a*, which is really the original vowel of the impf. (§ 21. 1a). Thus the combinations are  $\text{־} \text{ֿ} \text{ֿ}$  and  $\text{־} \text{ֿ} \text{ֿ}$ : except that before *א* even imperfects in *o* have *e*, e. g. יֵאָסֵף *he will gather*.

c) The gutturals usually, though not always, take a *composite shewa* at the end of a syllable, cf. יָעֲזֹב, נָעֻזָּב (Niph.) *he was forsaken*, הֵאָמִין (Hiph.) *he trusted*; in most cases, however, though not in all (e. g. יִחְלֹם *he will dream*, יִחְרִישׁ *he will be silent*) ה takes *silent shewa*; e. g. יִהְיֶה *he will be wise*, יִתְחַלֵּץ *he will cease*, יִחְסֹר *he will lack*, יִחְמוֹד *he will desire* (cf. § 8. 2). A few use both forms, חָשַׁב *to devise*, יִחְשַׁב and יִחְשֹׁב.

d) Note that in forms ending הָ, יִ, וִ, the composite *shewa* of the guttural is necessarily changed into the corresponding short vowel, and the syllable is half open: e. g. sing. יָעֲמֹד *pl.* (cf. יִקְטְלוּ) יָעֲמְדוּ which, as two vocal *shewas* cannot come together (§ 6. 2d) becomes יָעֲמְדוּ *yā'amēdhû*; 3 s. m. Niph. נִאָּסְפָה, *f.* (cf. נִקְטְלָה) נִאָּסְפָה which becomes נִאָּסְפָה *she has been gathered or taken away*.

3. By § 8. 4 the gutt. cannot be doubled, but remaining single, causes the preceding short vowel to become its tone-long. Only the impf. (imper. and inf.) Niphal are affected: e. g. יִקְטַל, but יָעַמַּד (for יֵעַמַּד). So with יִרְפָּא; יִרְפָּא *he shall be healed*.

In the Hiph. pf. with *warw cons.* and the consequent throwing forward of the accent (§ 23. 3. 4), the ֿ becomes —: thus הִעֲמִידָהּ,

*thou hast stationed*, but *וְהָעִמְדָּה* and *thou wilt station*. This change occurs elsewhere at a distance from the tone; e. g. *אֵלִי* (poetic form of *אֵל*) but *אֵלֶיכֶם* cf. § 8. 2.

חלם to dream	עמד to stand	יְהוֹשֻׁעַ	Joshua
עבר to pass, cross	הבק <i>Pi.</i> to embrace	הרג	to slay
רחק to be distant,	חטא to sin	חשב	to count
[withdraw, refrain	אחז to take hold of	חזק	} to be strong
עזב to leave, forsake	חבש	אמץ	
עבד to serve, till	אסר	אמן <i>Hi.</i>	to believe
חכם to be wise	אָרַךְ to be long:	אֵיךְ	how?
נָהַר river	<i>Hiph.</i> to prolong	עָשַׁן	to smoke

#### 4. Nouns from *Pe Gutt.* verbs.

	First declension.			Second declension.		
<i>sing. abs.</i>	חָכֵם	אֲדָמָה	מֵאֵכֶל	עֶבֶד	עֹגֵל	חֹדֶשׁ
<i>cstr.</i>	חָכֵם	אֲדָמָת	מֵאֵכֶל	"	"	"
<i>plur. abs.</i>	חָכָמִים	אֲדָמוֹת		עֲבָדִים	עֹגָלִים	חֳדָשִׁים
<i>cstr.</i>	חָכְמִי	אֲדָמוֹת		עֲבָדִי	עֹגָלִי	חֳדָשִׁי
	(wise)	(ground)	(food)	(servant)	(calf)	(month)

a) In *first declens.* Rule 2 of Gutturals (§ 8. 2) applies.

Note *cstr. pl* חָכְמִי (not of course חָכְמִי like דְּבָרִי cf. § 6. 2 d).

b) In *second declens.* 2<sup>nd</sup> class, the gutt. often depresses *i* to *e* (§ 8. 1); hence עֹגֵלִי not עֵגֵלִי. With nouns of the 1<sup>st</sup> and 2<sup>nd</sup> class the composite *shewa*, where necessary, is *hateph pathah* (עֲבָדִים, עֹגָלִים cf. § 6. 2 c, p. 28); with nouns of the 3<sup>rd</sup> class it is naturally *hateph qameç* (חֳדָשִׁים, § 29).

c) In *third declens.* No effects follow, because the vowel accompanying the guttural is unchangeable: e. g. חָמֵד, חֲמָדִים *desiring*, מְאַסְפִּים, מְאַסֵּף (*Pi. ptc. gathering: for* ס cf. § 7. 5).

#### EXERCISE. TRANSLATE.

1 וַיִּנְחַלְמָה חֲלוֹם בְּלֵילָה אֶחָד אֲנִי וְהוּא: 2 וַיַּעֲזֹב כָּל-אִשְׁרָי לֹא בְיָד יוֹסֵף: 3 הִנֵּה שְׁנֵי הַמְּלָכִים לֹא עֹמְדוֹ לְפָנָיו וְאֵיךְ נֶעֱמַד אֲנַחְנוּ: 4 וַיִּזְכֹּר אֱלֹהִים אֶת-נִחַת וַיַּעֲבֵר רוּחַ גְּדוּלָּה עַל-הָאָרֶץ: 5 חֲזַק

<sup>1</sup> The form with final הָ is often used in the 1<sup>st</sup> pers. both sing. and pl. (esp. in the later books) e. g. וַאֲשַׁלְחָה and *I sent*, Gen. 32. 6.

וַאֲמַץ כִּי אֶתָּה תִּנְחִיל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי  
 לַאֲבוֹתֶם לָתֵת לָהֶם: 6 וְאַכְרָם הָאָמִין בִּיהוָה וַיַּחֲשֹׁבָה לֹא  
 צְדָקָה: 7 תִּנְהַלְנוּ אֶת־הָאָרֶץ הַזֹּאת וְאַל־תַּעֲבִירוּ אֶת־הַנָּהָר:  
 8 שְׁלַחְנִי יְהוָה לַחֲבֹשׁ לְנִשְׁכָּרֵי לֵב: 9 אִם־רָעַב שְׂנָאֵךְ הָאֲכִילָהּ  
 לָחֶם: 10 גַּע בְּהָרִים וַיַּעֲשֵׂנוּ: 11 אֶל־תַּעֲזֹב חֲכֵמָה אֶהְבָּה  
 וּתְשַׁמְרֶךָ: 12 וְאַתָּם אֶל־תַּעֲמִדוּ רַדְפוּ אַחֲרֵי אִיבֵיכֶם כִּי נִתְּנָם  
 יְהוָה אֱלֹהֵיכֶם בְּיָדְכֶם:

Abraham saw a ram taken by (ב) his horns. Pass not the river, lest ye be smitten before your enemies. Our land shall not be tilled, for our enemies shall stand in the midst-of-her. Let me cross the river, that I may make this people inherit the land which Jahweh sware unto their fathers to give them. Love wisdom, forsake her not. They said unto him, To bind thee have we come down, to give thee into the hand of thine enemies. And the people served (*pl.*) their God all the days of Joshua, and all the days of the elders who prolonged days after Joshua. And he made to pass his children in the fire.

### § 35. PE 'ALEPH VERB.

(See paradigm p. 215.)

1. a) *Pe 'Aleph* verbs are a sub-class of *Pe Gutt.* verbs. They have one peculiarity,—in impf. Qal *'Aleph* quiesces in the vowel *ô*; in all other respects they are *Pe Gutt.* This *ô* is for *â*: thus יֹאמֵר = יֹאמַר = יֹאמֶר (cf. Arab. *salâmu*, שְׁלוֹם § 2. 2. 1) = יֹאמֶר, by a curious process known as *dissimilation*, intended to prevent two similar vowels (here *ô*) from following one another in the same word (cf. ראשון *first*, from ראש *head*).

The verbs belonging to this class are five: אָבַד *to perish*, אָכַל *to eat*, אָמַר *to say*, אָבָה *to be willing*, אָפָה *to bake*.

b) A few verbs have both this quiescent form and the regular *Pe Gutt.* form: e. g. אָחַז *grasp, seize* impf. יֹאחֲזוּ and (rarely) יֹאחֲזוּ; אָסַף *to gather*, impf. יֹאסְפוּ and (rarely) יֹסְפוּ (for יֹאסְפוּ).

c) Note that in the last vb. the quiescent א is dropped, as sometimes elsewhere, e. g. תֹּאמְרוּ = תֹּאמְרוּ *ye shall say*, and

regularly in the 1<sup>st</sup> pers. sing. of these verbs e. g. אָמַר (for אֶאמַר) *I will say*.

2. The impf. is in *a* (יֹאכַל) but often (cf. יֹאחֲזִי, יֹסֵף), especially in pause, in *ē* (יֹאכֵל).

3. אָמַר in impf. with waw consec. and retracted accent (§ 23. 3. 4) has the form וַיֹּאמֶר *and he said*.

In inf. cstr. (אֲמַר) with ל, it becomes לֵאמֹר (= לְאָמַר) *dicendo, saying* (§ 14. 1 c).

שָׁמֹן *Hiph.* to rise early פְּלִשְׁתִּים Philistines שֶׁמֶט נְחֹשֶׁת *Samson* copper, bronze: *dual* נְחֹשֶׁתִּים fetters of copper or bronze  
 נָקִי (twice written נָקִיא) clean, innocent מָחָר to-morrow  
 בָּשָׁל *Pi.* to boil, seethe אַחֵר another (next) חָבָא *Hiph.* hide

#### EXERCISE. TRANSLATE.

וַיֹּאמֶר יְהוָה אֶל־הָאָדָם מִכָּל־עֵץ הָעֵץ אָכַל תֹּאכֵל: 2 אִם־תֹּאבֹו  
 וּשְׁמַעְתָּם טוֹב הָאָרֶץ תֹּאכְלוּ: 3 וְהָאֲכָלִיתִם אֶת־בֶּשֶׂר בְּנֵיהֶם  
 וְאֶת־בֶּשֶׂר בְּנוֹתֵיהֶם: 4 קַח־לָךְ מִכָּל־מֵאֵכֶל אֲשֶׁר יֹאכֵל וְהָיָה לָךְ  
 וְלָהֶם לֶאֱכֹלָה: 5 יְהוָה אֵל־נָא נֹאכְדָה בְּנֶפֶשׁ הָאִישׁ הַזֶּה וְאֶל־תֵּתֵן  
 עָלֵינוּ דָם נָקִיא: 6 וַיֹּאמֶר הַמֶּלֶךְ אֶל־הָאִשָּׁה מַה־לָּךְ וַתֹּאמֶר הָאִשָּׁה  
 הִזָּאת אָמְרָה אֵלַי תִּנֵּי אֶת־בִּגְדִי וְנֹאכְלֵנוּ הַיּוֹם וְאֶת־בְּנֵי נֹאכֵל  
 מָחָר: וְנִבְשָׁל אֶת־בְּנֵי וְנֹאכְלֵהוּ וְאָמַר אֵלֶיהָ בַּיּוֹם הָאֶחָד תִּנֵּי  
 אֶת־בִּגְדִי וְנֹאכְלֵנוּ וַתִּחַבֵּא אֶת־בִּגְדָהּ: 7 וַתִּקַּח הָאִשָּׁה מִפְּרִי הָעֵץ  
 וַתֹּאכֵל וַתֵּתֵן גַּם לְאִשָּׁה וַיֹּאכֵל: 8 הָאֲכַלְתֶּם לֶחֶם בַּמִּדְבָּר:

Ye shall eat of the fruit of your ways. Let us not perish for his soul. And he called the people to eat and they ate. And the children of Israel said, Who will let-us-eat (*hiph.*) flesh? Ye shall not eat any carcase, to the stranger ye shall give it and he shall eat it. And the woman said, The serpent beguiled me and I ate. Give me flesh that I may eat.<sup>1</sup> It shall not be eaten, it shall be burned in the fire. And the dogs ate the flesh of my calf. And the man rose early in the morning and he told all these words in the ears

<sup>1</sup> Waw with Cohort. § 23. 1. 2.



of his servants. The Philistines gathered together (אָסַף *Niph.*) and seized Samson and bound him with fetters of bronze.

## § 36. AYIN GUTTURAL VERBS.

(See paradigm p. 216)

1. 1) By § 8. 1 (*a*) the gutt. prefers the *a* sound, hence impf. and imper. Qal end in *a*: e. g. שָׁחַט, יִשְׁחַט, not יִשְׁחַט, שְׁחַט. (But inf. cstr. has *ō*: e. g. שְׁחַט § 22. 3).

Inf. with suff. יִשְׁחַטְנִי not "שְׁחַ" cf. § 31. 3a.

Often, too, the pf. Pi'el has *a*: e. g. נָחַם (not נָחַם) *to comfort*; but שָׁחַת *to destroy*.

2) By § 8. 2 the gutt. must have a *hateph* as indistinct vowel, hence with the terminations הַ, יַ, וַ, the middle gutt. is pointed with *h*. *patah*, as שְׁחַטְהוּ, שְׁחַטְוּ, not שְׁחַטְוּ (cf. קָטְלוּ) &c. The first vowel of the imper. *s. f.* and *pl. m.* is naturally *a*: e. g. שְׁחַטְוּ, שְׁחַטְהוּ.

3) By § 8. 4 the gutt. cannot be doubled, hence Pi'el, Pu'al, Hithp. must omit *dag. f.* from the middle radical. The preceding vowel becomes tone-long *always* before ר, as pf. Pi. בָּרַךְ for בִּרְךָ: 2 pl. בִּרְכֶם, (not בְּ; the .. remains unchangeable, as the first syllable is virtually closed § 8. 4) Pi. יָבֹרַךְ for יִבְרְךָ (impf.), בִּרְךָ (imper.) יִבְרְךָ for יִבְרְךָ (impf. Pu'al).—The preceding vowel becomes tone-long *generally* before א, as מָאֵן, impf. יִמָּאֵן *to refuse*: before ה ח and ע the short vowel usually remains and the guttural is regarded as virtually doubled: e. g. נָחַם (not נָחַם) impf. יִנָּחַם (not יִנְ) Pu. נָחַם (not נָחַם).

In בָּרַךְ when the vowel of the כ is accented, the ר takes composite instead of simple sh<sup>w</sup>a: e. g. בִּרְכֶּנּוּ *they blessed*, בִּרְכֵנִי *bless me*.

### 2. Nouns from 'Ayin Gutt. verbs.

	First declension.	Second declension.			Third declension.
<i>sing. abs.</i>	נָחַר	נָעַר	פָּחַד	פָּעַל	רָחַב כֹּהֵן
<i>cstr.</i>	נָחַר	"	"	"	"
<i>voc. suff.</i>	נָחָרִי	נָעָרִי	פָּחָדִי	פָּעָלִי	רָחָבִי כֹהֲנִי
<i>cons. suff.</i>	נָחָרְךָ	נָעָרְךָ	פָּחָדְךָ	פָּעָלְךָ	רָחָבְךָ (כֹּהֲנְךָ)
<i>plur. abs.</i>	נָחָרִים	נָעָרִים	פָּחָדִים	פָּעָלִים (רָחָבִים)	כֹּהֲנִים
<i>cstr.</i>	נָחָרִי	נָעָרִי	פָּחָדִי	פָּעָלִי (רָחָבִי)	כֹּהֲנִי
	(river)	(lad)	(fear)	(work)	(breadth) (priest)

1) The guttural prefers the *a* sound: impf. and imper. Qal end in *a*. שָׁחַט, יִשְׁחַט, not יִשְׁחַט, שְׁחַט.  
 2) The guttural must have a *hateph* as indistinct vowel: with the terminations הַ, יַ, וַ, the middle gutt. is pointed with *h*. *patah*, as שְׁחַטְהוּ, שְׁחַטְוּ, not שְׁחַטְוּ (cf. קָטְלוּ) &c. The first vowel of the imper. *s. f.* and *pl. m.* is naturally *a*: e. g. שְׁחַטְוּ, שְׁחַטְהוּ.  
 3) The guttural cannot be doubled: hence Pi'el, Pu'al, Hithp. must omit *dag. f.* from the middle radical. The preceding vowel becomes tone-long *always* before ר, as pf. Pi. בָּרַךְ for בִּרְךָ: 2 pl. בִּרְכֶם, (not בְּ; the .. remains unchangeable, as the first syllable is virtually closed § 8. 4) Pi. יָבֹרַךְ for יִבְרְךָ (impf.), בִּרְךָ (imper.) יִבְרְךָ for יִבְרְךָ (impf. Pu'al).—The preceding vowel becomes tone-long *generally* before א, as מָאֵן, impf. יִמָּאֵן *to refuse*: before ה ח and ע the short vowel usually remains and the guttural is regarded as virtually doubled: e. g. נָחַם (not נָחַם) impf. יִנָּחַם (not יִנְ) Pu. נָחַם (not נָחַם).



Like פֶּחַד is the preposition תַּחַת *under, instead of*, which, like אֶל, takes *plur.* suffixes, תַּחְתָּיו, תַּחְתֵּיךְ, תַּחְתֵּי, &c.

1) In *second declens.* words primarily of the form נֶעַךְ. פָּעַל &c. (§ 29) naturally take, under the influence of the guttural, as their helping vowel —, not ֹ. (as in מִלֵּךְ, בִּקֵּר), and words of the 1<sup>st</sup> class or *a*-type (מִלֵּךְ) preserve the original pathah (cf. נֶעַךְ) thus yielding the form נָעַר: words of the 2<sup>nd</sup> class, with the vowels — ֹ. (cf. סָפַר) do not exist: words of the third class are formed as we should expect (cf. בִּקֵּר) e. g. פָּעַל.

2) Suffixes are added in strict accordance with the rules: e. g. נֶעַרִי (cf. מִלְכִּי) becomes נָעַרִי because gutturals except ח (§ 8. 2) (cf. פִּתְחִי) prefer the composite. נֶעַרְךָ (cf. מִלְכְּךָ) becomes first נֶעַרְךָ and then נָעַרְךָ because two vocal sh'was cannot come together (§ 6. 2d). Similarly פָּעַל with suffix becomes first פָּעַלִּי (cf. בִּקְרִי) then פָּעַלִּי: so פָּעַלְךָ *pól'khā* becomes first פָּעַלְךָ and then פָּעַלְךָ *pól'khā*. But ח takes the simple sh'wa and closes the syllable, cf. רַחֲבִי.

3) S'ghol appears instead of pathah in the words לֶחֶם *bread*, רֶחֶם *womb*, אֶהָל *tent*, בֶּהֶן *thumb*.

טָהַר to be clean	שָׁרַת <i>Pi.</i> to serve	נָדַשׁ <i>Pi.</i> to drive
שָׁחַט to slay	לָחַם <i>Ni.</i> to fight	סָעַד { to sustain
צָעַק { to cry	בָּרַךְ <i>Pi.</i> to bless	רִעַשׁ { refresh
זָעַק {	שָׁעַן <i>Ni.</i> to lean	מִנְחָה offering
אָבַל to mourn	בָּחַר to choose	נִסְךְ drink-offering
טָעַם to taste	רָחַץ to wash	עֵדֶן Eden <sup>1</sup>
מִשְׁפָּחָה clan	שָׁעַר gate	כּוּשׁ Cush (Ethiopia)

## EXERCISE. TRANSLATE.

טָהַרְנִי טָעַמוּ בָּרְכוּ יִשְׂרָאֵל וְזָעַקוּ וְיִלְחָמוּ יִטְהַר אֶרְחִי, רַחֲמֵי.  
 אֶרְחֵצֶךָ, נִבְחָרְךָ, מִצָּעַק, בָּעַלִּי, שְׁעָרֶיךָ:  
 יִקְחֵנָּה מֵעַם מִים וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁעֲנוּ תַּחַת הָעֵץ: וְאָקְחָה  
 פֶּתֶלֶחַם וְסָעַדוּ לְבַבְכֶּם אַחֲרַי תַּעֲבְרוּ: 2 וַיִּנְרֹשׁ יְהוָה אֶת־הָאָדָם

<sup>1</sup> Perhaps connected in the Hebrew mind with עֵדֶן *delight*.

<sup>2</sup> See § 33. 3 c.

וַיִּשְׁלַחְהוּ מִן־עֶדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם: 3 הָכַרְתָּ מִנְחָה וְנָסַךְ אֲבָלוֹ הַכֹּהֲנִים מִשְׁרָתִי יְהוָה: 4 וַיְבָרְכוּ הַכֹּהֲנִים אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ יֵשׂא יְהוָה פָּנָיו אֵלֶיךָ: 5 וַיִּזְעֻקוּ בְנֵי יִשְׂרָאֵל אֶל־יְהוָה לֵאמֹר עֲזֹבֵנו אֶת־אֱלֹהֵינוּ וְנַעֲבֹד אֶת־הַבְּעָלִים: 6 וַאֲבָרְכֶךָ וַאֲגִדְלָה שְׁמֶךָ וַאֲבָרְכָה מְבָרְכֶיךָ וְנִבְרָכוּ כָךְ כָּל מְשֻׁפָּחַת הָאֲדָמָה: 7 בְּרָכִי נַפְשִׁי אֶת־יְהוָה וְאֵל־תִּשְׁכַּחֵי כָל־חֲסִדָּיו: 8 בְּיוֹם הַהוּא תֹאמְרִי לִי אִישִׁי וְלֹא תִקְרָאִי לִי עוֹד בַּעֲלִי:

Beyond the rivers of Ethiopia. Our feet shall stand in thy (*f.*) gates *O* Jerusalem. Thou shalt love Jahweh thy God and him thou shalt serve. And your fathers cried unto me and said, We shall perish from the violence of our enemies. And she said unto her husband, Drive out this maid-servant and her son. And they forgot Jahweh and he sold them into the hand of their enemies and they fought against<sup>3</sup> them. And they took wives<sup>4</sup> from all whom they chose.

### § 37. LAMEDH GUTTURAL VERBS.

(See paradigm p. 218.)

1. The peculiarities of *Lam. Gutt.* arise chiefly from the first law of gutturals,—that all final gutturals must have an *a* sound before them. The real question is: in what cases does the *pathah* dislodge a long vowel (cf. יִשְׁלַח with יִקְטַל) and in what is it written additional to it, and furtive (cf. שְׁלִיחַ)?

1) *Unchangeably* long vowels naturally are retained, taking *path.* *furtive* between them and the gutt., e. g. שְׁלֹחַ (inf. abs. Qal), שְׁלִיחַ (pass. ptc.) הִשְׁלִיחַ (Hiph. pf.) יִשְׁלִיחַ (impf.).

2) The *tone-long* vowels *e* and *o* are displaced by *pathah*: e. g. impf. and imper. Qal יִשְׁלַח (cf. יִקְטַל) (with suff. יִשְׁלַחְנִי, § 31. 3a); impf. Niph. יִשְׁלַח (cf. יִקְטַל) impf. Pi. יִשְׁלַח, also pf. Pi. שִׁלַּח; Hiph. juss. יִשְׁלַח (waw consec. יִשְׁלַח) imper. הִשְׁלַח &c. (But inf. cstr. Qal retains *o*, שְׁלַח.)

<sup>1</sup> See § 33. 3c.

<sup>2</sup> See § 13. 2.

<sup>3</sup> בָּ.

<sup>4</sup> אִשָּׁה *pl.* of נָשִׁים (p. 153).

Exceptions: *ē* remains (*a*) in pause, e. g. יִשְׁלַח (Niph.) יִשְׁלַח (Pi.) (*b*) in participles abs. e. g. שֹׁלַח (*f*. שְׁלַחַת). (*c*) in infin. abs. e. g. שִׁלַּח Pi. (but constr. שְׁלַח).

Final ל usually has *ō* in impf. (e. g. יִסְפֹּר *to count*, יַעֲבֹר *to cross*) except in stative verbs חָסַר *to lack*, יָחַסַר.

3) Under the Tone the gutt. retains sh<sup>w</sup>a silent, as שְׁלַחְתִּי; except before another vowelless consonant in 2 *fem. sing.* where a furt. path. slips in between the consonants without removing *dag.* from the 2<sup>nd</sup>, שְׁלַחְתָּ שְׁלַחַת (probably an attempt to combine two traditions, שְׁלַחְתָּ and שְׁלַחְתָּ).

## 2. Nouns from verbs Lam. Guttural.

	First declension.		Second declension. Third declension.			
<i>sing. abs.</i>	רָשַׁע	שָׂמַח	זָרַע	שָׁמַע	רָמַח	מִזְבֵּחַ
<i>cstr.</i>	רָשַׁע	שָׂמַח	”	”	”	מִזְבֵּחַ
<i>cons. suff.</i>	רָשָׁעַד	שָׁמַחַד	זָרָעַד	שָׁמַעַד	רָמַחַד	מִזְבַּחַד
<i>plur. abs.</i>	רָשָׁעִים	שָׂמַחִים	זָרָעִים	(שָׁמַעִים)	רָמַחִים	מִזְבַּחֹת
<i>cstr.</i>	רָשָׁעִי	שָׂמַחִי	זָרָעִי	(שָׁמַעִי)	רָמַחִי	”

and שָׂמַחִי § 22. 4

(wicked) (rejoicing) (seed) (report) (lance) (altar)

In *second declension* the final short vowel is naturally *a* before the guttural (§ 8. 1), and in all the declensions the quasi-vocal sh<sup>w</sup>a before the consonantal suffixes *ka* &c. becomes a *hateph* (therefore not simply רָשָׁעַד, זָרָעַד, &c.).

שִׁלַּח to send	נָטַע to plant	שָׁכַח to forget
זָרַע to sow	שָׂבַע to be satisfied	צָלַע to halt
זָרַח to rise (shine)	לָקַח to take	צָמַח to sprout
שָׁמַע to hear	רָשָׂא <i>Hiph.</i> to make	אָבַק <i>Niph.</i> to wrestle
יָבֹק Jabbok	פָּנוּאֵל Penuel	[grow שָׁחַר dawn
נָחַל torrent, torrent valley, wady	יָשַׁע deliverance, salvation	
שָׁבַע <i>Niph.</i> to swear, <i>Hiph.</i> cause to swear	כְּנָעַן Canaanite	
נָתַן pull down, break down	מָלַח salt	מָעַבַר ford

## EXERCISE. TRANSLATE.

אֲשָׁמַע, אֲשָׁמְעָה, בְּהִשְׁמָע, תִּשְׁמָע, שְׁלַחְךָ, שְׁלַח, שְׁלַחְךָ, אֲשָׁלַחְךָ, יִשְׁכַּחְהוּ, שְׁכַחְתָּ, גִּשְׁכַּחְתָּ:

הָיָה אֲנִי שֹׁלַח מִלֶּאֱדָה לְפָנֶיךָ לְשִׁמְרֶךָ בַּדֶּרֶךְ הַשָּׁמֶר מִפְּנֵי וְשָׁמַע  
 בְּקוֹלוֹ: <sup>2</sup> אֲבִיזְנִי צִיּוֹן אֲשֶׁבִיעַ לֶחֶם וְכִהְנִיָּה אֲלִבִּישׁ יִשְׁעִי:  
<sup>3</sup> וְיִשְׁעִי יִהְיֶה נֹן בְּעֶדֶן וְיִצְמַח מִן־הָאֲדָמָה כָּל־עֵץ נֹחֵמָד לְמִרְאָה  
 וְטוֹב לְמֵאֲכָל: <sup>4</sup> וַיִּקַּח יַעֲקֹב אֶת־נָשָׁיו וְאֶת־יִלְדָיו וַיַּעֲבֹר אֶת־מִעְבַּר  
 יַבּוֹק: וַיִּקְחֵם וַיַּעֲבֹרֵם אֶת־הַנָּחַל וַיַּעֲבֹר אֶת־אֲשֶׁר לוֹ: וַיֹּאבֶק  
 אִישׁ עִם יַעֲקֹב וַיֹּאמֶר הָאִישׁ שְׁלַחְנִי כִי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא  
 אֲשַׁלַּחְךָ כִּי אִם בְּרַכְתָּנִי: וַיֹּאמֶר לוֹ הַמֶּלֶאךָ לֹא יֹאמֶר עוֹד יַעֲקֹב  
 שִׁמְךָ כִּי אִם יִשְׂרָאֵל וַיְבָרֶךְ אֹתוֹ שָׁם: וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ בְּאֲשֶׁר  
 עָבַר אֶת־פְּנוֹאֵל וְהוּא צָלַע עַל־יָרְכוֹ: <sup>5</sup> וַיִּשְׁבַּעְנִי לֵאמֹר לֹא־תִקַּח  
 אִשָּׁה לְבְנֵי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אֲנִי יֹשֵׁב בָּאָרֶץ: <sup>6</sup> הַשְׁמִיעֵנִי  
 בְּבֹקֶר חֹסֶדךָ כִּי־בךָ בִּטְחֹתִי:

This song shall never be forgotten. In the day of his being anointed (*niph.*) And now lest he put forth (send) his hand and take of the tree of life and eat and live<sup>2</sup> for ever. Jahweh will give you in the evening flesh to eat, and bread in the morning to be satisfied (*inf. Qal*). He caused thee to hear his words out of the fire. Let those-loving (*ptc. cstr.*) thy salvation say: Let God be great! Behold I *am* sending my messenger before thee, hearken to his voice. And Samuel said, Speak, Jahweh, for thy servant is listening (*ptc.*) And he fought against the city all that day, and he took the city, and the people that *was* in it he slew, and he pulled down the city and sowed it with salt (*acc.*)

### § 38. LAMEDH 'ALEPH VERBS.

(See paradigm p. 220.)

The irregularities of the remaining classes of verbs (except verbs *Double 'Ayin*, e. g. קָבַב) arise from the presence of some of the quiescents א ו י in the stem. Verbs פֿ א, in which א quiesces in the imperfect only, have been already treated, § 35.

1. *Verbs Lamedh 'Aleph.* When א is third stem-letter, it causes the following peculiarities:

<sup>1</sup> On double *accus.* see § 27. 1 a.

<sup>2</sup> Cf. p. 87 note 4.



1) At the end of a syllable א is silent after the preceding vowel, which is lengthened, as the syllable is now virtually open § 9. 1. Thus *a* in pf. and impf. Qal, § 37, pf. Niph. &c. becomes *ā*. Thus מָצָא (קָטַל) practically = מָצַץ which must become מָצַץ (§ 5. 3) that is מָצָא. So יִכְבֹּד (יִמָּצָא) with suff. יִמָּצְאֵנִי, § 31. 3a) נִמְצָא (נִקְטַל) &c.

2) In perf. Qal of *active* verbs (those in *ā*), the vowel *ā* remains throughout, as מִצְאָתָהּ (= מִצְאָתָהּ).

3) In perf. Qal of *stative* verbs (cf. מָלָא *to be full*) and in *all* the other perfects the vowel is *ē*: e. g. מְלֹאֲתִי, מְמַצְאֲתִי (Niph.), מִצְאֲתִי (Pi.) &c.

This *ē*, natural in the Pi. is difficult to account for in the Niph. where we should have expected נִמְצְאֲתִי (cf. נִקְטַלְתִּי). It probably follows the analogy of *Lamedh He* vbs (§ 44).

All imperfects and imperatives take ִ (é) before נָה, again probably on the analogy of *Lamedh He* vbs.: e. g. תִּמְצָאֵנָה, מִצְאֵנָה.

4) The letter א, being silent, sometimes falls out in writing, e. g. מִצְתִּי for מִצְאֲתִי.

5) This class of verbs has a considerable tendency to adopt the vocalization and, even the consonantal spelling of *Lamedh He* verbs (§ 44), e. g. רָפָה *heal* for רָפֵא. There is frequent confusion between the roots קָרָא *to call* and קָרַה *to meet*.

6) In pf. with *waw* consec. the accent is not usually thrown forward: e. g. וְקָרָאתָ, not וְקָרָאתָ and thou shalt call.

## 2. Nouns from verbs ל'א.

	First declension.		Second declension.		Third declension.
<i>abs.</i>	צָבָא	מִקְרָא	פָּלָא	חֲטָא	יִצָּא
<i>cstr.</i>	צָבָא	מִקְרָא	”	”	יִצְאָת <i>fem.</i>
<i>suff.</i>	צָבָאֵךְ	מִקְרָאֵכֶם	פָּלָאוּ	חֲטָאוּ	
<i>pl.</i>	צָבָאוֹת	מִקְרָאִים	פָּלָאִים	חֲטָאִים	יִצָּאִים
<i>cstr.</i>	צָבָאוֹת	מִקְרָאֵי	(פָּלָאֵי)	חֲטָאֵי	יִצְאוֹת <i>fem.</i>
	(host)	(assembly)	(prison)	(sin)	(going out, <i>ptc.</i> )

The quiescent retains the long vowel *ā* before it even in the *cstr. sing.*, though the heavy suffix כֶּם admits the short vowel.

The long vowel often remains before the quiescent even in the *cstr. plur.*, e. g. חֲטָאֵי. For the ִ in חֲטָאוּ cf. § 8. 1 (b).



In the *fem.* the **א** is apt to surrender its vowel to the preceding cons., יִצְאָת for יִצְאָת, § 21. 3.

מצא to find	שנא to hate	גְּבוּרָה } strength,
קרא to call, read	מוֹצֵא <i>pl. im</i>	כֶּחַ } [might, power
קרה } to befall, meet	and <i>ôth</i> } outgoing	שֶׁתֵּק to be quiet
קרא }	נשא to lift up	(late word)
חטא to sin	נבא <i>Ni.,</i> } to pro-	חרשׁ to plough
מלא to be full	<i>Hith.</i> } [phesy	לֹאִלָּא } if not, unless
פלא a wonder	רפא to heal	לֹאִלָּא }
נסע to journey, de-	חידה riddle	אַחֲרֵית after-part,
[camp	עֲגֹלָה heifer	[issue, end
ברא to create		שָׁלַךְ <i>Hiph.</i> to throw, cast

3. Stative verbs (i. e. those describing a condition of the subject) subordinate to themselves in the *accus.* the noun that supplements the description. When they become active (in Pi. or Hiph. §§ 26, 27) they take *two* accusatives.

Such verbs are those expressing the idea of *fulness* (מלא *to be full*, שבע *to be satisfied*, שרץ *to swarm*, לבש or לבש *to be clothed with* &c.) and *want* (חסר *to lack*, שכל *to be bereaved* &c.).

מלא הבית עשן	The house was full of smoke
נמלא	The house was filled with smoke
” ”	” ”
מלא הבית עשן	He filled the house with smoke

#### EXERCISE. TRANSLATE.

נברא, תחטא, ותחטאתם, תחטאו, מלאתה, קראו, וימצאהו, ימצאנו, יראנו, אמלאה, ישאני:  
 ויאמר יעקב אל-בניו האספו ואנידה לכם את-אשר יקרא אתכם באחרית הימים: 2 ויאמר מלך ישראל שנאתיו כי לא יתנבא עלי טוב כי אם רע: 3 ויאמר אליהם שאוני והשליכני אליהם וישתק הים מעליכם: 4 ובני ישראל שרצו ויעצמו ותמלא הארץ אתם: 5 כה אמר יהוה אני מרעיש את-כְּלִי-הַגִּזְיוֹם ומלאתי את-הבית הזה כבוד: 6 נמצאתי לאשר לא בקשני אמרתי הנני

הַנִּי אֶל־נֹי יֵלֵא קִרָּא בְּשִׁמִּי: 7 אִמֵּר הִכְהֵן הַגָּדוֹל סֵפֶר הַתּוֹרָה  
מִצָּאתִי וַיִּתֵּן אֶת־הַסֵּפֶר אֶל־הַסֵּפֶר וַיִּקְרָאֵהוּ: 8 וַיִּמְצָאֵהוּ אִישׁ  
וַיִּשְׁאַלְהוּ לֵאמֹר מִהֵתִבְקֶשׁ:

Jahweh will hear when thou criest to him. I am full (*perf.*) of the spirit of judgment and of power, to tell to Jacob his transgression and to Israel his sin. And the earth was filled with violence. Hast thou found-me, mine enemy? and he said, I have found-thee. Thou hast filled this house with thy glory. Thou hatest (*perf.*) all workers of iniquity. And the spirit of Jahweh lifted-him up and cast him to-*the*-earth. Thou shalt love thine enemy, thou shalt not hate him in thy heart. Unless ye had ploughed with my heifer, ye would not have found my riddle.

### § 39. PE YODH AND PE WAW VERBS.

(See paradigm p. 222.)

As Hebrew words hardly ever begin with ו (*w*), and a primary *w* at the beginning of a word (cf. Arab. *walada*) becomes in Hebrew י (*y*), e. g. יָלַד (*yalad*) it is impossible to distinguish in the Qal between *Pe yodh* and *Pe waw* verbs—vbs. whose first radical is ultimately י (e. g. יָנַק *to suck*) and ו (e. g. יָלַד *to bear*)—as both necessarily begin with י. Nevertheless they must be carefully distinguished, and in Hebrew the distinction is most obvious in the Hiph. (and Niph.): e. g. הִינִיק (from יָנַק) but הוֹלִיד, (Niph. נוֹלַד: from an ultimate וֹלַד). Let us take the *Pe yodh* vbs. first—i. e. those whose י in the Qal is a real ultimate י.

1. *Pe yodh* vbs. 1) The impf. Qal (יִינֵק) is formed quite regularly: the final vowel is *a*. Thus יִינֵק (cf. יִכְבֵּד) becomes יִינֵק, as the second י quiesces (§ 9. 1).

2) The impf. Hiph. (יִינִיק) is also regular. Thus יִינִיק (cf. יִקְטִיל) becomes יִינִיק (*ay* = *ai* = diphth. *ê* cf. § 2. 2. 1).

3) The pf. Hiph., which we should expect to be הִינִיק (from יִינִיק, cf. impf. Qal) is הִינִיק, probably on the analogy of the impf.

<sup>1</sup> Relative unexpressed, as often in poetic style.

4) The verbs of this class, which are very few, are chiefly *יָנַק* *to suck* (Hiph. *to suckle*), *יָטַב* *to be good* (Hiph. *to do good*), *יָלַל* in Hiph. *הִילִיל to howl*. יָפַץ

2. *Pe waw vbs.* 1) In the Hiph., as we have seen (pf. *הוֹשִׁיב*, impf. *יוֹשִׁיב*) the original *waw* (seen in Arab.) reappears. Impf. *יוֹשִׁיב* (cf. *יִקְטִיל*) becomes *יוֹשִׁיב* *aw = au = diphth. ô* cf. § 2. 2. 1). The pf. is *הוֹשִׁיב*, formed probably on the analogy of the impf. (Impf. with *waw cons.*, *וַיֹּשֶׁב*.) In the Niph. *נוֹשֵׁב* the *waw* also reappears.

The (prob. orig.) Niph. prefix *na* (which ordinarily appears as *ni*, cf. *נִקְטַל*) combined with *w* (*נוֹשֵׁב*) yields *nô* (*נוֹשֵׁב*).

In the impf. Niph. (and derived parts) the *waw* is retained and quite properly treated as a consonant: e. g. *יִנְלַד* (cf. *יִקְטַל*).

The 1<sup>st</sup> pers. impf. has always the form *אֶנְלַד* not *אֶנְלֹד* (§ 25. 2).

*Waw* is sometimes found in the Hithp: e. g. *הִתְנוֹדַע to make oneself known*.

The Hoph. is *הוֹשַׁב* (*hûshabh*: from *הוֹשֵׁב huwshabh*, cf. *הִשְׁלַח* (altern. form to *הִשְׁלַח*).

2) Of the impf. Qal (and related parts: inf. and imper.) there are two types:

(a) In some vbs. it is formed exactly as in impf. Qal of *Pe yodh* vbs.: e. g. *יִירַשׁ יָרַשׁ to possess*, *יִירָא יָרָא to fear*, *יִבֵּשׁ יָבֵשׁ to be dry*, *יִעֲצֵן יָעַץ to counsel*, *יִעֲפֵן יָעַף to be weary* &c. יָשַׁץ

(b) In others the initial *y* falls out. In this case the vowel of the preformative is *ē* (pretonic, long), and the final vowel is also *ē* (e. g. *יִשָּׁב יָשַׁב*: with *waw cons.* *וַיֹּשֶׁב*, *וַיָּלַד*) or *a* before gutturals (e. g. *יָדַע*).

The chief verbs which inflect thus are six in number, and as they are of very common occurrence, they should be carefully noted: *יָדַע to know*, *יָלַד to bear*, *יָצָא* (impf. *יֹצֵא*) *to go out*, *יָרַד to go down*, *יָשַׁב to sit, dwell*, and *הָלַךְ to go* (impf. *יִלְכֵּךְ* as if from *יָלַךְ* i. e. *וָלַךְ*, Hiph. *הוֹלִיךְ*).

The imper. (*שָׁב, יָצֵא, יָדַע* &c.) and inf. cstr. (*שָׁבֵת, יָרֵד, יָשֹׁב, יֵלֵךְ* etc.) follow, as always, the impf. (§ 21). The inf. cstr., by the addition of *ת*, assumes *segholate* form, exactly as in *Pe nun* vbs. § 33. 2 a: with suff., *שָׁבְתִי, יָרַדְתִּי, יָשַׁבְתִּי, יֵלֶכְתִּי* (*seghol*, under influence of following palatal).

יָשַׁץ  
יָבֵשׁ  
יָעַץ  
יָעַף  
יָלַד  
יָשַׁב  
יָצָא

3. *Verbs assimilating the first radical.* The initial *w y* are subject to still another mode of treatment; instead of coalescing with a preceding vowel as (*iy*=*î*, *uw*=*û*, *ay*=*ê*, *aw*=*ô*), they may be assimilated, like *n*, to the following consonant, which is then doubled, as יָצַק *to pour*, impf. יִצַּק; יָצַח in Hiph. הִצִּיחַ *to set, place*, יָצַת *to burn* (Niph. נִצַּת, Hiph. הִצִּית).

4. *to be able* יָכַל perf. Qal; impf. יוּכַל  
*to add* יָסַף perf. Qal; impf. Hiph. יוֹסִיף

English adverbs, e. g. *again, well*, are rendered idiomatically by Hebrew verbs: thus

<i>and she bore again</i>	{	וַתוֹסֵף לָדֶת
(lit. "added to bear", or		לָלֶדֶת "
"added and bore")		וַתֵּלֶד "
<i>he played the instrument well</i>	{	הֵיטִיב נָגַן
(lit. <i>he did well as regards playing</i> )		לְנִגּוֹן "
<i>thou hast found it quickly</i>	{	מְהֵרָה לָּמַצָּא
(lit. <i>thou hast hastened</i> — מהר		מָצָא "
<i>Pi. — as regards finding</i> )		

נָגַע stroke, plague	אַרְבָּעִים forty	יָגוֹן sorrow
אֹר Ur	שֵׂיבָה grey hair	בְּעִבּוֹר for the sake of
כַּשְׁדִּים Chaldeans	תֵּבָה ark <sup>1</sup>	יָקִץ to awake: only in
יַעַץ to advise, counsel, Niph. to take or		[impf. Qal יִיקֶץ]
[exchange counsel with		שֶׁבֶר grain, corn
אָח brother	אָחוֹת sister	אִשָּׁה cstr. אִשְׁתְּ wife
אָב father	מִזְלָת kindred	אָסוֹן mischief, harm ( <i>very rare</i> )
ה, הָ particle of interrogation (§ 49. 2)		שָׂאֵר Niph. remain,
פֶּה mouth, cstr. פִּי		[be left
עַל פִּי according to the measure of, in accordance with		
יָקַד to be kindled, burn	יָצַע Hiph. הִצִּיעַ	<i>to lay, spread</i>
בְּמָה (בְּמָה in pause and before א) by what?	חַי	alive

<sup>1</sup> Never the ark of the covenant (which is always אָרוֹן, אֶרְוֹן) but Noah's ark in Gen. 6—9 (and in Exod. 2. 3, 5 the papyrus vessel in which the infant Moses was laid).



## EXERCISE: PARSE AND TRANSLATE.

רָדָה, לָרֶדֶת. דַּע, דַּעַת, גָּלָהָה, אִינָק, תִּירָא, הִנּוּרָא, אֹרֶשׁ, וַיֹּרֶשׁ,  
וַאִישָׁנָה, תּוֹקֵד, בְּהוֹרִידִי, תִרְדְּנָה, וַיִּרְדְּהוּ, הִצַּע, מִצִּיג, וַנִּגְרַע־ם,  
יִירָשׁוּם:

וַיֵּרֶד אֲבָרָם מִצְרִימָה וַיֹּאמֶר אֶל-אִשְׁתּוֹ אִמְרִי-נָא אֲחֹתִי אַתְּ  
לְמַעַן יִיטַב-לִי בְּעַבְדֶּיךָ: וַיִּקַּח אֹתָהּ הַמֶּלֶךְ וּלְאֲבָרָם הֵיטִיב  
בְּעַבְדֶּיךָ: וַיִּנָּע יְהוָה אֹתוֹ <sup>1</sup>נִנְעִים גְּדֻלִּים וַדַּע כִּי אִשְׁתּוֹ הִיא:  
<sup>2</sup>אָמַר יְהוָה אֶל-אֲבָרָם אֲנִי יְהוָה אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים  
לָתֵת לָךְ אֶת-הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ: וַיֹּאמֶר אֲדֹנִי יְהוָה בְּמָה  
אֲדַע כִּי אִירָשָׁנָה: <sup>3</sup>וַיֹּאמְרוּ בְנֵי יַעֲקֹב אֵלָיו <sup>2</sup>שְׂאוֹל שָׂאֵל הָאִישׁ  
לָנוּ וּלְמוֹלְדָּתָנוּ לֵאמֹר הָעוֹד אָבִיכֶם חֵי <sup>3</sup>הֵינִשׁ לָכֶם אֵחַ וַנִּגְדַּל-לֹ  
עַל־פִּי הַדְּבָרִים הָאֵלֶּה הַיָּדוּעַ גִּדַּע כִּי יֹאמַר הוֹרְדוּ אֶת-אֲחֵיכֶם:  
<sup>4</sup>וַיַּעֲזֹב אֶת-עַצְתֵּי-הַנָּקִימִים אֲשֶׁר יַעֲזֹהוּ וַיּוֹעֵץ אֶת-הַיְלָדִים:  
<sup>5</sup>הַבְּטָחִים בִּיהוָה יֵלְכוּ וְלֹא יִיעָפוּ: <sup>6</sup>וּזְכַרְתָּ אֶת-כֹּל-הַדֶּרֶךְ אֲשֶׁר  
הוֹלִיכְךָ יְהוָה אֱלֹהֶיךָ זֶה אַרְבַּעִים שָׁנָה בַּמִּדְבָּר לִדְעַת אֶת-אֲשֶׁר  
בְּלִבְּךָ הִתְשַׁמֵּר מִצֻּתָיו אִם-לֹא:

✓ And the ark went upon the face of the waters. ✕ Make me to know thy ways. ✕ And they said unto her, Wilt thou go with this man? and she said, I will go. And he said, Cause every man to go out of the house; and there stood no man with him, when he made himself known to his brethren. And the man opened the doors of the house and went out to go on (*dat.*) his way. And the daughter of Pharaoh said to her, Take this child and nurse (suckle) it for me, and she took the child and nursed it. Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. And Jahweh said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. And he was afraid and said, How terrible (*ירא* Niph. ptc.) is this place! And he said, My son shall not go down, for his

<sup>1</sup> Cognate acc.

<sup>2</sup> Infin. abs. = we did not tell him of our own accord, he *asked* us (§ 21. 2b).

<sup>3</sup> *יש* there is, there are (opposite of *אין* p. 136 note), a particle,—with suffixes, *ישָׁךְ* thou art, *ישְׁכֶם* you are (*הִ* is interrogative particle).



brother<sup>1</sup> is dead and he alone is left, and should mischief befall<sup>2</sup> him in the way in which ye shall go, then<sup>2</sup> shall ye bring down my grey-hairs in sorrow to Sheol.

## § 40. 'AYIN WAW AND YODH VERBS.

(See paradigm p. 224.)

This class includes the verbs whose middle letter, ו or י, is a *vowel* letter (e. g. קום *to arise*, ריב *to contend*) but not the vbs. in which that letter is a real consonant (e. g. נוע *to expire*, הנה *to live*). Whether these vbs. were always monosyllabic, or whether they are contracted forms of verbs of the ordinary type, the middle letter being originally consonantal (e. g. pf. קם from קום? מת from מות *to die*? cf. the noun מות *māweth, death*) is a question difficult to decide, and need not be here discussed. In these verbs the inf. cstr. (קום, ריב, &c.) not the pf. Qal, is treated as the ground-form, as the pf. Qal (קם, רב, &c.) does not exhibit the characteristic ו or י. The following vbs. illustrate the various types.

Inf. cstr. קום *to arise*, מות *to die*, בוש *to be ashamed*, בוא *to come*; בין *to discern*.

1. *Qal pf.* As in the regular verbs (קטן, פָּבֵד, קטל) the vowel may be *a e* or *o*: e. g. קם, מת, בוש, בא; בין.

*fem.* קמה, מתה, &c.: *I s. m.* קמתי, מתתי, &c.

2. *Qal impf.* The vowel of the ground-form (inf. cstr.) is preserved, and the preformative is not the ordinary *yî* (יקטל) but the old *ya* (§ 21. 1a) necessarily lengthened in the open pretone to *yā* (§ 6. 2b): hence קום, ימות, יבוא, יבין: *pl.* יקומו &c. In יבוש preformative is the regular *yî* (proper and original to *stative* vbs.; § 22. 2) lengthened to *yē* (§ 6. 2b).

Jussive יקם: impf. with *waw cons.* וַיָּקָם (*way-yā-qom*): with final guttural or וַיִּסָּר and *he turned aside* (§ 8. 1c) from סור.

Participle קם, מת, &c.

Only in impf. Qal do ע"ו and ע"י vbs. differ (יקום, יבין): there the characteristic ו or י appears. But in Hiph., e. g. they are alike: הקים, הבין.

<sup>1</sup> אחיו (See p. 153).

<sup>2</sup> *Waw* with *perf.*

3. *Hiph.* The *Hiph.* is of the regular form (יִקְטִיל, הִקְטִיל); only the vowel of the preformative, (*hi, ya*) being now in the open syllable, becomes the corresponding tone-long vowel (*hē, yā*): הִקְיָם (f. הִקְיָמָה) impf. יִקְיָם; ptc. מִקְיָם (formed fr. pf.). *Hoph.* הוּקָם.

Jussive יִקְם: impf. with *waw consec.* יוּקָם: with final guttural or *r* יוּסַר (same as Qal) and *he removed* (§ 8. 1 c).

4. *Niph.* נִקָּם (נִקְטַל). The preformative of the pf. is the (orig.) *na* lengthened to *nā* in the open syllable, and *qām* has passed into *qôm* (§ 2, 2. 1): hence נִקָּם (f. נִקְוָמָה). Impf. יִקָּם (from יִנְקָם).

5. *Piel* &c. The regular intensive forms, duplicating the middle radical (e. g. עוּר to surround, from עוּר) are very rare and late. The intensive is usually formed by doubling the last radical (e. g. קוּיָם, pass. קוּיָם to raise up, רוּיָם to exalt) or the first and last, (e. g. בִּלְבֵּל to sustain). Cf. § 26. 5.

6. a) The vowels *î û* being so characteristic of these verbs, a great effort is made to give them expression; but as they cannot stand in a shut syllable with two consonants following them, § 5. 3 (e. g. תִּקְוִינָה 3 f. pl. impf. Qal, הִקְיָמָה 2 s. m. pf. *Hiph.* are impossible), a vowel is often inserted between the stem and the consonantal affirmatives, and *î û* remain in the open syllable. The inserted vowel is *ô* in perf., and *é* in impf., e. g. תִּקְוִינָה impf. Qal, הִקְיָמוֹת pf. *Hiph.*, נִקְוִימוֹת pf. *Niph.* (by dissimilation § 35. 1 a) for נִקְוִימוֹת.

b) Sometimes the regular vb. is followed, and no vowel is inserted. In that case, *î û* become *ē* (*a* in pf. *Hiph.*) *ô* in the shut syllable: e. g. תִּשְׁבְּנָה (they shall return, fem. impf. Qal from שׁוּב: but also תִּשְׁוִיבְנָה), תִּשְׁבְּנָה (impf. *Hiph.*), הִנְפְּתָה (*Hiph.* of נוּף to wave, swing: but also הִנְפִּיפוֹת). Sometimes, as we have just seen, both forms are found.

7. Some vbs. are both ע״ו and ע״י, though one form usually predominates; e. g. שׁוּם or שִׁים to place (impf. יִשִּׁים, very rarely יִשׁוּם), שׁוּשׁ or שִׁישׁ to rejoice.

8. A few ע״ verbs have forms which look like, and probably are, *Hiph'ls* with the preformative dropped: e. g. בִּינִיתִי (as well as בִּנִּיתִי: at least בִּנִּית is attested) רִיבִיתִי as well as רִבֵּיתִי thou strivest. These abbreviated forms appear to be late.

קום } to arise	שים שום to set	לון, לין to pass the
Hiph. } to establish	שוב } to return	[night
נית to rest	Hiph. } to restore	נוס to flee
הניח to cause	רום to be high	צוד to hunt
to rest, give	בוש to be ashamed	מוג to melt
Hiph. } rest to	בוא to come	אור to shine
הניח to place,	בון to establish	ריב to contend
set down	סור } to turn aside	הכין, הניח Hiph. Po'le' [to establish
מות to die	Hiph. } to remove	
רוץ to run	שית to set	עוד Hiph. to testify
זעה <sup>1</sup> sweat	יונה dove	מנוח resting-place
אף nostril, anger; dual	אפים face (§ 43. 4)	
מבול flood (in time of Noah)	נח Noah	
פף f. palm (of hand), sole (of foot)	עולה burnt-offering	

## EXERCISE: PARSE AND TRANSLATE.

נָס, סָרָה, שָׁבָה, וּבָאָה, וּסָרוּ, אָרוּם, תָּשׁוּבִי, תְּשׁוּבָנָה, יָרָם,  
אֲמוֹתָהּ, וַיָּמָת, לְצוּר, תַּפּוּן, הָרִימוֹת, וְהַשְׁבֵּתִי, יָאִיר, וַיָּרָם, אֶל-  
תֶּשֶׁב, הִבִּיֶּאֱהָ, נְשִׁימָה, יִכּוֹנְנָה, מוֹבָא, תַּמְתִּית:  
בִּזְעַת אֶפְיָךְ תֹּאכַל לֶחֶם עַד שׁוֹבֶכְךָ אֶל־הָאֲדָמָה כִּי עָפָר אַתָּה  
וְאֶל־עָפָר תָּשׁוּב: <sup>2</sup> וְאֲנִי הִנְנִי מֵבִיא אֶת־הַמָּבּוּל מִיָּם עַל־הָאָרֶץ  
לְשַׁחַת כָּל־בָּשָׂר מִתַּחַת הַשָּׁמַיִם: <sup>3</sup> יָדַע תִּדְּעוּ כִּי אִם מָמְתִים  
אַתֶּם אֲנִי כִּי־דָם נָקִי אַתֶּם נְתָנִים עֲלֵיכֶם: <sup>4</sup> וְלֹא מִצָּאָה הַיּוֹנָה  
מְנוּחַ לְכָף רִגְלָהּ וּתְשָׁב אֶל־נֶחֱלָהּ וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ  
וַיָּבֵא אֶתָּה אֵלָיו אֶל־הַתֵּבָה: <sup>5</sup> יְהוָה אֱלֹהֵי תִשְׁבֵּנָא נָפֶשׁ הַיָּלֵד  
הַזֶּה: <sup>6</sup> הִנֵּה אֲנִכִּי מֵת וְהִיא אֱלֹהִים <sup>2</sup> עִמָּכֶם וְהִשִּׁיב אֶתְכֶם אֶל־  
אָרֶץ אֲבוֹתֵיכֶם: <sup>7</sup> אִם־שָׁכַחַת תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ אַחֲרֵי  
אֱלֹהִים אֲחֵרִים וְעַבַּדְתָּם <sup>3</sup> הָעֵדֵתִי בְּכָ הַיּוֹם כִּי אֲבֹד תֹּאבֹד:

<sup>1</sup> זעה unchanged; because strictly זעה, from זעה.<sup>2</sup> With you, from עם (see p. 142, note 1).<sup>3</sup> העדתי. The pf. Hiph. of עוד has \_ instead of -. The pf. (I testify) is used "to express actions which, although really only in process of accomplishment, are nevertheless meant to be represented as already accomplished in the conception of the speaker" Gesenius-Kautzsch § 106i.

And they fled the way of the wilderness. <sup>x</sup> Depart not from-  
after Jahweh, but (and) ye shall serve him with all your  
heart. <sup>y</sup> Arise, shine, for thy (*f.*) light is come. <sup>z</sup> And he took  
not from his hand *that* which he had brought. I will surely-  
return (*inf. abs.*) unto thee (*f.*). And he arose in the morn-  
ing and saddled his ass and went with the princes of Moab.  
And he called the man (*dat.*) and said unto him, Thou hast  
brought upon me and upon my kingdom a great sin. And  
his wife said to him, If Jahweh had wished (*pf.*) to kill us,  
he would not have taken (*pf.*) from our hand a burnt  
offering. And the woman went out to meet the captain  
of the king's host and she said, Turn aside, my lord, turn  
aside unto me, fear not; and he turned aside unto her to  
the tent.

## § 41. NOUNS FROM 'AYIN WAW AND YODH.

### 1. First declension. See § 18.

קָם ( <i>rising</i> )	<i>plur.</i>	קָמִים	<i>cstr.</i>	קָמִי	<i>fem.</i>	קָמָה
מָת ( <i>dead</i> )	„	מָתִים	„	מָתִי	„	מָתָה
טוֹב ( <i>good</i> )	„	טוֹבִים	„	טוֹבִי	„	טוֹבָה
מָקוֹם ( <i>place</i> )	„	מָקוֹמוֹת	&c.			
(מְנוּחָה) ( <i>sojourning-place</i> )	„	מְנוּחוֹת	(גִּיר <i>to sojourn</i> )			
מְנוּחָה ( <i>resting-place</i> )	<i>fem.</i>	מְנוּחָהּ	(נוּחַ <i>to rest</i> )			
„	„	מְדִינָה	(דִּין <i>to judge</i> ) <i>a province</i>			

a) Whether or not the first three words are to be regarded as contracted from קָמִים, מָתִים, טוֹבִים (§ 22. 1) and therefore ideally falling within the first declension (§ 18) it is important to note that words of this type, derived from roots whose middle letter is ' or י, have *unchangeable* vowels: e. g. *pl. cstr.* קָמִי, not קָמִי (unlike דָּם *blood* which, not being from a root דָּיִם, has *pl. cstr.* דָּמִי, not דָּמִי).

b) Note, too, that ע"ו nouns with מ preformative have often, with inflectional additions (e. g. *pl. or fem.*), י instead of ו; cf. *pf. Niph.* נָקוּם, נְקוּמָה (§ 40. 6a: so מְתוֹק *sweet* מְתוֹקָה &c.).



## 2. Second declension. See § 29.

## ע"ו nouns.

	A class.			I class.	U class.	
<i>abs.</i>	אֹר	שׁוֹר	מָוֶת	none	סוֹם	שׁוֹק (שׁוֹק)
<i>cstr.</i>	"	"	מוֹת		"	"
<i>suff.</i>	אֹרִי	שׁוֹרִי	מוֹתִי		סוֹמִי	שׁוֹקִי
<i>plur.</i>	אֹרִים	שׁוֹרִים	מוֹתִים		סוֹמִים	שׁוֹקִים
<i>cstr.</i>	אֹרִי	שׁוֹרִי	מוֹתִי		סוֹמִי	שׁוֹקִי
	(light)	(ox)	(death)		(horse)	(street)

## ע"י nouns.

	A class.			I class.	U class.
<i>abs.</i>	חֵיק	זֵית	חֵיל	שִׁיר	none
<i>cstr.</i>	"	זֵית	חֵיל	"	
<i>suff.</i>	חֵיקִי	זֵיתִי	חֵילִי	שִׁירִי	
<i>plur.</i>	(חֵיקִים)	זֵיתִים	חֵילִים	שִׁירִים	
<i>cstr.</i>	(חֵיקִי)	זֵיתִי	חֵילִי	שִׁירִי	
	(bosom)	(olive)	(force)	(song)	

a) Some of these words, in the absolute form, are manifestly *ṣegholates*; e. g. מָוֶת, זֵית (p. 100, *foot-note*); others, the majority, are not, e. g. אֹר, חֵיק—they are now simply monosyllables, with long unchangeable vowels.

Originally, however, words of the latter type will have been *awr* (or *'aur*) and *hayq* (or *haiq*)—contracting respectively into *'ôr* (אֹר) and *hêq* (חֵיק), but corresponding in their uncontracted form to *malk*, and therefore not unfairly regarded, in their ultimate form, as *ṣegholates*.

b) There is a distinct preference for the shorter form. Note that the shorter form appears in *all* the constructs (i. e. even where the *abs.* is dissyllabic, e. g. מָוֶת *c.* מוֹת, זֵית *c.* זֵית, חֵיל *c.* חֵיל) and of course with suffixes (מוֹתִי, זֵיתִי, &c.): also, in most cases, even with the *abs. plur.*: e. g. מוֹתִים, זֵיתִים.

c) In a few cases, however, the *plur.* has the longer form as in ordinary *ṣegholates* (e. g. חֵילִים from חֵיל, cf. מַלְכִים) even (though rarely) when the *sing.* is monosyllabic (cf. שִׁירִים from שִׁיר, שִׁירִים from שִׁיר).

d) With the rare exception just mentioned, the inflection of





- eye עין *du.* עינים *eyes pl.* עינות *wells.* ה  
 night ליל more usually לילה, where ה is acc. termination;  
*cstr.* ליל *pl.* לילות.  
 day יום *pl.* (ימים) = ימים, § 9. This word is very irregular  
 in treating its *â* as merely tone-long: hence *pl.*  
*cstr.* ימי.

head ראש probably = ראש (§ 2. 2. I), i. e. *ra'sh* (like *malk*)  
*plur.* ראשים contracted from ראשים, cf. מלכים. The א, now  
 silent and superfluous, preserves the memory of the time  
 when the letter was a really integral part of the word—in its  
 old form *ra'shu*.

פקח to open (eyes) ארבה locusts (*coll.*) עון iniquity, guilt

## EXERCISE. TRANSLATE.

עיני על-כל-דרכיהם לא נסתרו מלפני ולא-נצפן עונם מנגד  
 עיני: <sup>2</sup> לא תמותו כי ידע אלהים כי ביום אכלכם מן-העץ ונפקחו  
 עיניכם: <sup>3</sup> פרמיכם וויתכם יאכל הארבה: <sup>4</sup> חיל גוים יבאו  
 לד: <sup>5</sup> הצלתם את-נפשתינו ממוות: <sup>6</sup> לא אחפץ במוות המת:  
<sup>7</sup> וישמעו את-קול יהוה מתהלך בתוך עץ הגן לרוח היום  
 ויתחבא האדם ואשתו מפניו: <sup>8</sup> ולמדתם את-דברי את-בניכם  
 לדבר בם בשבתך בביתך ובלכתך בדרך ובשכבך ובקומך:

Behold I am old, I know not the day of my death. In those  
 days there-was-not a king in Israel, *every* man did <sup>2</sup> the *thing*  
 upright in his *own* eyes. And Noah awoke from his wine  
 and knew what his younger (little) son had done to him.  
 And the prophet said unto her, And thou (*fem.*) arise, go  
 to thy house; when thy feet come to-the-city, then (*waw*  
*cons.*) the boy shall die. And he offered the ram of the burnt-  
 offering. And the men feared to return to their houses.

## § 42. DOUBLE 'AYIN VERBS.

(See paradigm p. 226)

Verbs *Double 'Ayin* (e. g. פקח) so entirely resemble in their  
 inflection verbs *'Ayin Waw*, that it is best to treat them  
 immediately after this class. It is an open question whether

<sup>1</sup> Waw consec. pf.: then . . . shall be opened.

<sup>2</sup> יעשה *impf.* § 46.

the root is to be regarded as monosyllabic and biliteral (סב), expanded in certain parts to סבב, or dissyllabic and trilateral (סבב) contracted in certain parts to סב. The duplication which is so common a feature of these verbs (e. g. סבֹּוֹתַי 1 s. pf. Qal, קָלוּ 3 pl. pf. &c.) might seem to point conclusively to the presence of a repeated letter in the stem (סבב, קלל); it may equally well be due, however, simply to the desire to strengthen the second consonant of the short biliteral stem (סב, קל). But whatever the explanation may be, the facts are simple enough: they are these—

1) The longer form (סבב) is necessary, when an unchangeably long vowel or double letter requires the presence of a third stem-letter: e. g. pres. and pass. ptc. Qal, סוֹבֵב, סֹבֵב; inf. abs. Qal סִבּוּב; Pi. סִבֵּב.

It is also usual in the 3<sup>rd</sup> pers. pf.: סִבְּבוּ, סִבְּכָה, סִבֵּב.

2) a. In other cases the shorter form is used and the vowel is that which is found in the *second* syllable of the regular verb: e. g. inf. cstr. סב (cf. קטל), impf. Qal יִסֵּב (יִקְטַל), pf. Niph. נִסַּב (נִקְטַל).

b) Exceptions. (i) In the Hiph. the vowel has not risen to *i*, but remains *e* (sometimes *a*, esp. with gutt. and ר: e. g. הִמַּר *he has made bitter*); e. g. הִחַל, הִסֵּב *to begin* (impf. יִחַל, יִסֵּב).

(ii) The Niph. impf. follows the pf.: יִסֵּב (cf. יָקוּם, נָקוּם, § 40. 4).

(iii) Stative vbs. always end in *a*, not *e*; e. g. מָר, קָל, רָךְ.

3) As in *Ayin waw* vbs. (§ 40. 2) the vowels of the preformative, standing in the open pretone, are tone-long: e. g. impf. Qal יִסֵּב—the original *ya* (§§ 21, 1a) lengthened to *yā*—with *waw cons.* וַיִּסֵּב (*way-yā-sob*); pf. Niph. נִסַּב—the primary *na* lengthened to *nā* (cf. נָקוּם, § 40. 4); pf. Hiph. הִסֵּב—*hi* lengthened to *hē* (§ 6. 2b), ptc. follows the pf. מִסֵּב (cf. מָקוּם, § 40. 3), impf. יִסֵּב, with *waw cons.* וַיִּסֵּב Hoph. הוֹסֵב, יוֹסֵב.

In stat. vbs.—impf. in *a*—the *yi* of the preformative (§ 22. 2) is naturally lengthened to *yē*: cf. יָמַר, יָרַךְ.

4) The double letter shews itself with all inflectional afformatives; and the tone (except in participles) is, as a rule, on the penult; as Niph. pf. נִסַּב *f.* נִסְבָּה (נ pretonic: therefore not נָ) 2 m. נִסְבֹּתָ, but ptc. נִסֵּב, *f.* נִסְבָּה, pl. נִסְבָּים.

5) Before the affirmatives beginning with a consonant a vowel is inserted, viz. in the perfects *ô*, and in the impff. and related parts, *é*; as pf. Qal סָבוֹת, impf. Niph. תִּסְבִּינָה, cf. § 40. 6 a.

6) The tone-long *ē* *ō*, which under the tone maintained themselves before the double letter cf. § 5. 3 (2 f. s. impf. Qal תִּסְבִּי, impf. Hiph. תִּסְבִּי), when they lose the tone become the sharp *i* *u*; as 2 pl. fem. imper. Qal סִבִּינָה, impf. תִּסְבִּינָה; impf. Hiph. תִּסְבִּינָה.

7) The regular Intensive is quite common, e. g. הָלַל *to praise*. Another form of Intensive, also much in use, is the so called *Pô'el*, e. g. סוֹבֵב (cf. קוֹמֵם) *to encompass*, עוֹלֵל *to act severely*, pass. עוֹלָל, reflexive הִתְעוֹלֵל. More rare is the *Pilpel*; e. g. גִּלְגֵּל *to roll* (§ 26. 5).

In the regular verb, the *Pô'el* is found, though rarely, in the sense of aim or endeavour: e. g. שָׂרַשׁ *to take root*.

8) In the impf. some vbs. duplicate the *first* radical, as in Aramaic: e. g. קָבַב impf. יָקַב *to curse*; קָרַד impf. יָקַר *to bow down*; יָדַם *to be silent*; יָתַם *to be finished*. Some vbs. have both forms; e. g. קָבַב, Qal יָסַב and יָסַב, Hiph. יָסַב and יָסַב; שָׁמַם *to be desolate or astonished*, יָשַׁם and יָשַׁם.

בו <i>to plunder</i>	מד <i>to measure</i>	שָׁלַשׁ <i>three</i>
חם <i>st.</i> <sup>1</sup> <i>to be hot</i>	מר <i>st.</i> <i>to be bitter</i>	קָרַע <i>to bow down</i>
חן <i>to be gracious</i>	חל <i>Hiph.</i> <i>to begin</i>	נָעֲמִי Naomi
רע <i>st.</i> <i>to be evil</i>	צל <i>st.</i> <i>to tingle</i>	[(No°mî)]
גל <i>to roll</i>	רב <i>to be or become</i>	רחם <i>Pi.</i> <i>to have com-</i>
אר <i>to curse</i>	[many, multiply]	[passion]
חג <i>to hold a feast</i>	גור <i>to sojourn</i>	עָנָה <i>to answer</i>
רך <i>st.</i> <i>to be soft</i>	הִתְגוֹרַר <i>to seek hospi-</i>	בָּ עָנָה <i>to testify</i>
מק <i>Niph.</i> <i>to waste away</i>	[tality (with)]	[against]
מש <i>to feel (grope)</i>	גִּדְעוֹן Gideon	בָּדַד <i>separation(al-</i>
לק <i>to lick, lap</i>	שָׂדֵי Almighty?	[ways prece-
קל <i>st.</i> <i>to be light (Pi.</i>	יָתֵר remainder, rest	[ded by לְ)]
[to curse]		לָבַד <i>apart</i>

<sup>1</sup> i. e. *stative*.



## EXERCISE: PARSE THESE WORDS.

בְּאוֹנוֹ, קְלוּ, וְחַגְתֶּם, אָאֵר, וַיִּתֶּן, גֵּל, תִּרְעַ, בָּזוּ, לָקֵב, וְנָקַל,  
וְנִמְקָתֶם, יִמַּד, הַשְׁמוֹת, הַתָּמוֹ, תִּדֹם, אָקֵב, וַיִּתְּמוּ, תִּתֵּם:  
אֲנִי אֶעֱבִיר כָּל-טוֹבִי עַל-פָּנֶיךָ וְחַנְתִּי אֶת-אֲשֶׁר אָחֵן וְרַחֲמֵי  
אֶת-אֲשֶׁר אֲרַחֵם: <sup>2</sup> הַחֵל הָאָדָם לָרֵב בְּאַרְץ וּבְנוֹת יִלְדוּ לָהֶם:  
<sup>3</sup> וַיֵּשׁ יַעֲקֹב אֶל-יִצְחָק אָבִיו וַיְמַשְׁהוּ: <sup>4</sup> עַל-הָאִשָּׁה אֲשֶׁר אֲנִי  
מִתְגַּדֵּר עִמָּה הִרְעוֹתָ לְהַמִּית אֶת-בְּנָה: <sup>5</sup> וַתֹּאמֶר אֲלֵהֶן אֶל-  
תִּקְרָאנָה לִי נַעֲמִי קְרָאן, לִי מָרָא כִּי הִמַּר שְׂדֵי לִי מָאֵד: אֲנִי  
מִלֵּאָה הִלְכָתִי וְרִיקָם הִשְׁבֵּנִי יְהוָה לָמָּה תִקְרָאנָה לִי נַעֲמִי <sup>2</sup> וַיְהוּ  
עָנָה כִּי וְשְׂדֵי הִרְעָ לִי: <sup>6</sup> וַיּוֹרֵד אֶת-הָעָם אֶל-הַמִּים וַיֹּאמֶר יְהוָה  
אֶל-גִּדְעוֹן כָּל אֲשֶׁר יִלֵּק בְּלִשְׁוֹנוֹ מִן-הַמִּים כֹּאשֶׁר-יִלֵּק הַכֶּלֶב תִּצִּי  
אֹתוֹ לְבָד:

I will curse (אֵר) them that curse (קֵל) thee. May Jahweh cause his face to shine upon thee and be gracious to thee. In the place where the dogs licked his blood shall they lick thy blood, even thine.<sup>3</sup> Roll thy way upon Jahweh thy God and trust in him. The number of those who lapped (*Pi. ptc.*) was three hundred, and all the rest of the people bowed down upon their knees.

## § 43. NOUNS FROM DOUBLE 'AYIN VERBS.

There are biliteral nouns and adjectives, as there are verbs, which duplicate the second radical before affirmatives, e. g. קֵל *fem.* קֵלָה *light*; עָם *people, suff.* עַמִּי *my people, pl.* עַמִּים.

	A class		I class	U class
<i>abs.</i>	עָם	הָר	חֵץ	חֵק
<i>cstr.</i>	עָם	הָר	חֵץ	חֵק־
<i>suff.</i>	עַמִּי	הָרִי	חֲצִי	חֲקִי
<i>plur.</i>	עַמִּים	הָרִים	חֲצִים	חֲקִים
	(people)	(mountain)	(arrow)	(statute)

<sup>1</sup> Defective spelling, § 4.

<sup>2</sup> *Circumstantial Clause*,—in which the order is: *waw*, then *subject*, and last *predicate*. *Waw* would be translated here "when".

<sup>3</sup> See § 43. 6.



1. In their monosyllabic form, the primary vowels *i* and *u* (evident in the forms with suffixes, plur. etc., e. g. חֲצִיץ *arrows*, חֲקִים *statutes*: notice *u*, not *o*, before double letter) become tone-long  $\bar{e}$  and  $\bar{o}$ , e. g. חֶץ, חֹק. The vowel *a* however (cf. עָמִי) usually remains, e. g. עָם (not אָם) except, in certain nouns, in combination with the article, when it becomes  $\bar{a}$ : e. g. הָעָם, הָהָר, § 12. Sometimes the *a* is thinned to *i* before suffixes and plur.: e. g. פֶּת *morsel*, פִּתִּים (§ 2. 2. 4, § 6. 2 d).

a) The vowel under מ preformative is sometimes lost (e. g. מִסָּב *circle* (מִסְבֵּים) and sometimes preserved (e. g. מִסְכָּה *curtain*, cstr. מִסְכָּה; מִגֶּן *shield*, מִגְנִי *my shield*).

b) Rarely a trilateral form, of the *segholate* type, has been developed in the plur.: e. g. עַמְּמִים *peoples*, צִלִּים from צֶל *shadow* (צִלִּי *my shadow*), הֲרָרִי cstr. pl. of הָר.

2. As gutturals and ר cannot be doubled, the preceding vowel is usually lengthened; thus קָלָה *f. pl.* קָלִים, קָלָה *m. pl.* קָלִים; but רָעָה *evil*, רָעָה, רָעִים, רָעוֹת. So הָרָה *s. pl.* הָרִים, הָרָה *pl.* הָרִים. Before a virtually doubled ח, the short vowel remains. פַּח *snare*, פַּחִים. In either case, of course, the vowel is unchangeable, hence pl. cstr. רָעִי (not רָה), הָרִי, &c. § 8. 4.

3. This class of words can best be distinguished from other classes by a knowledge of derivation; but it may be observed that:—(i) Words of this class ending in *a* sound have usually short *a*, while the words of other classes which they resemble, as דָּם *blood*, § 18, קָם *standing*, § 41, have  $\bar{a}$  (notice the very different cstr. plurals דָּמִי, קָמִי, עָמִי), (ii) Words of this class ending in *e* sound are distinguished from *segholates* of 'Ayin Yodh like חֵיק, § 41, by wanting *yodh*. They quite agree in form with words like מֵת, § 41, and שָׁם, § 30, which, however, are not a numerous class (notice the difference before suffixes, מֵתִי, שָׁמִי, חֵצִי), (iii) Words of this class ending in *o* sound are distinguished from adj. and *segholates* of 'Ayin waw like מוֹב and קוֹל, § 41, by wanting *waw*.

4. To this class may also be relegated (i) a few words of the first declension type; e. g. גָּמֶל *camel*, pl. גָּמָלִים, עֶצֶב *idol*, pl. עֶצְבִּים, אוֹכֵן *wheel*, קָטָן *little*, קָטָנִים, עֵמֶק *deep*, fem. עֵמֶקָה &c.; (ii) two or three monosyllables from roots with medial *n* (always assimilated): e. g. אָף *nostril*, אָנֶר (= *anp*, from root אָנַף) suff. אָפִי, du. אָפִים, עֵז (root עָזָה) *she-goat*, pl. עֵזִים; (iii) words that double the last consonant; e. g. שְׁאֵנָן *at ease*, שְׁאֵנָנִים.



הָעֶלְמָה לָדַת בֶּן וְקָרָאתִי שְׁמוֹ עִמְנוּ אֵל: 8 וַיָּבֹא אֶל-בֵּיתוֹ וַעֲף  
וַיִּשְׁכַּב עַל-מִטָּתוֹ וַיִּסָּב אֶת-פָּנָיו וְלֹא אָכַל לֶחֶם: 9 אֱלֹהִים לֹא  
תִקְלָל וְנָשִׂיא בְּעַמּוֹךְ לֹא תֵאָר: 10 אֱלֹהֵי הַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר  
תִּשְׁמְרוּ בָאָרֶץ אֲשֶׁר נָתַתִּי לָכֶם לְרִשְׁתָּהּ כָּל הַיָּמִים אֲשֶׁר-אַתֶּם  
חַיִּים עַל-הָאָדָמָה כִּי עָמִי אַתֶּם:

Comfort ye my people, speak to (על-) their heart, and cry unto them that their warfare is fulfilled (full). Plead with your mother, plead, for she is not my wife, and I am not her husband. Thou shalt fall upon the mountains of Israel, thou and all the peoples that are with thee. And the captain of the host sent messengers to the king, saying: Make thy covenant with me, and behold, my hand *shall be* with thee, to turn-round<sup>2</sup> unto thee all Israel.

#### § 44. LAMEDH HE (LAMEDH WAW AND YODH) VERBS.

(See paradigm p. 228.)

The ה in this class of verbs (e. g. גָּלָה *to uncover, reveal*) is not a genuine letter of the root, but a mere vowel sign, indicating *ā*. (When the ה is truly consonantal, it takes *mappiq*, § 7. 7, e. g. גָּבַהּ *to be high*, and the vb. is treated like a *Lamedh guttural* § 37.)

The last letter of the stem is properly either י (*galay*) or ו (e. g. שָׁלוּ *shalaw*), though forms with *yodh* have acquired such a preponderance that only a few traces of stems with *waw* now appear. *Lamedh yodh* (or *Lamedh waw*) would therefore be a more appropriate term, as ה is not integral to the root.

The original י of גָּלִי (now גָּלָה) is still seen in the pass. ptc. Qal, גָּלוּי (*gāluy*, cf. קָטוּל), and in some pausal forms, e. g. הִקְיִו *they seek refuge* (cf. קָטְלוּ). The original ו of שָׁלוּ is seen in the words שָׁלוּ (*shālēw*) *at ease*, שָׁלוּהָ (*shalwā*) *ease* (שָׁלוֹתִי *I was at ease*, 1 s. pf. Qal, in Job 3. 26).

<sup>1</sup> Probably to be regarded as a rare form of the 3<sup>rd</sup> sing. fem. pf.

<sup>2</sup> Hiph. סָבַב.

1. The letter ה, appropriate (as = *ā*) in the 3<sup>rd</sup> s. m. pf. Qal, came to be regarded as part of the root, and consequently (just like the ל of קטל) appears in *all* (3<sup>rd</sup> s. m.) perfects, imperfects, participles (except pass. Qal, e. g. גָּלוּי), and absolute infinitives.

The vowel preceding ה frequently differs, in a way difficult to account for, from that of the corresponding part of the regular verb: the respective endings are as follows:—

- a) הָ in *all* perfects, e. g. גָּלָה, נִגְלָה, הִגְלָה &c.
- b) הֵ in *all* imperfects, e. g. יִגְלֶה, נִגְלֶה, יִגְלֶה &c.
- c) הֵ in *all* participles (exc. pass. Qal) absolute: e. g. גֹּלֶה (*f.* גֹּלֶה), נִגְלֶה, מְגַלֶּה &c.  
Ptc. cstr. is in הֵ; e. g. גֹּלֶה &c.
- d) הֵ in *all* imperatives; e. g. גֵּלֶה, נִגְלֶה &c.
- e) Inf. abs. has the ordinary vowel of the regular vb.: Qal גִּלֶּה, Hiph. הִגְלֶה.
- f) Inf. cstr. adds the fem. ending ת (cf. § 33. 2 a) making the termination וַת; e. g. Qal גִּלְוֹת, Pi. גִּלְוֹת, Hiph. הִגְלְוֹת.

The ordinary form of the 3<sup>rd</sup> s. fem. גִּלְתָּה, נִגְלְתָּה &c. has in reality a double fem. termination.

2. When the third radical (i. e. the ultimate י) is not final but stands under inflection:—

1) Before vocalic affirmatives, וּ, יֹ, or הָ, the *yodh*, coming between two vowels (e. g. קָטְלוּ, גָּלוּ *gākyû*) disappears and is dropped: thus גָּלוּ.

It is also dropped before suffixes: e. g. (from עָנָה) עָנֵנִי *he answered me*, עָנָהּ . . *him* (always the form הוּ with pf.), עָנָם . . *them*, יַעֲנֵם *he will answer them*, יִרְאֶהוּ *and he saw him* (רָאָה).

2) At the end of a syllable (i. e. before a consonantal affirmative; e. g. Niph. נִגְלִיתִי, נִקְטַלְתִּי) the *yodh*, preceded as it always is by *a*, creates primarily, as we have seen, by strict analogy, the combination *ay*.

a) This *ay* most naturally becomes the diphthongal ê, § 2. 2. 1. Thus נִגְלִיתִי becomes נִגְלִיתִי. This ê prevails exclusively in perff. pass., i. e. Niph. Pu. (נִגְלִיתִי) and Hoph.;

b) but in the other parts it also appears as ê, which in



perf. Qal is found exclusively, and in other perff. alternatively with *ê*, as *Qal* גָּלִיתָ; Pi. גָּלִיתָ and גָּלִיתָ;

- c) before נָה of imperf. and imper. it becomes *é* (§<sup>g</sup>hol fairly regarded as pure long, cf. 3. 2), as תִּגְלִינָה, גְּלִינָה.

3. Of the few vbs. ending in *waw*, שָׁחָה (שָׁחוּ) is found very frequently, usually in the Hithpa'lel (הִתְקַטְּלַל) *to bow down, prostrate oneself*. The pf. would be strictly הִתְשַׁחוּ (*wēw*), then (as all pfs. end in הָ) הִשְׁתַּחֲוָה (§ 26. 3), impf. יִשְׁתַּחֲוֶה, *pl.* יִשְׁתַּחֲוּוּ (*wû*). Apoc. impf. sing. (§ 45. 1) strictly יִשְׁתַּחֲוֶה. But, as it is characteristic of final (consonantal) *w* to pass into the unaccented homogeneous (vocalic) *û*, this becomes יִשְׁתַּחֲוֶה (not שָׁחָה, perhaps bec. the ה was felt to be virtually doubled).

4. In pf. with *waw* consec. the accent is not usually thrown forward: e. g. וַעֲשִׂיתָ, not וַעֲשִׂיתָ and *thou shalt make*: cf. § 38. I. 6.

היה to be	שתה to drink	רדה to rule
עשה to do	ישקה <sup>1</sup> Hiph. to give drink,	נכה <sup>1</sup> Hiph. to smite
קנה to acquire	[water	פנה corner
מנה to count	הרה to conceive	אָרֹן (with article
בכה to weep	עלה to go up	[הָאָרֹן] chest, ark
מחה to blot out	גלה to reveal, open	הַיַּרְדֵּן the Jordan
בנה to build	ראה to see	קֶשֶׁת bow
כסה <sup>2</sup> Pi. to cover	פרה to be fruitful	עָנָן cloud
רבה to increase	צוה <sup>2</sup> Pi. to command	עָנָן <sup>2</sup> Pi. to bring clouds

Not before the inf. is rendered by לְבַלְתִּי with inf. cstr.: e. g.

he commanded the man to eat צוה אֶת־הָאִישׁ לֶאֱכֹל

„ „ „ not to eat „ לְבַלְתִּי אֶכֶל „ „

#### EXERCISE. TRANSLATE.

כֹּה אָמַר יְהוָה לַעֲצֻמוֹת הָאֵלֶּה הִנֵּה אֲנִי מְבִיא בָכֶם רוּחַ וְחַיִּיתֶם: 2 צוה אֶת־הַכֹּהֲנִים נִשְׂאִי אֲרֹן יְהוָה וַיַּעֲלוּ מִן־הַיַּרְדֵּן: 3 לֹא אֶסֶף עוֹד לְהַכּוֹת אֶת־כָּל־חַיִּי כַּאֲשֶׁר עָשִׂיתִי: 4 אֲבֹן מַאֲסוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פָּנֶה: 5 וְהָיָה בְּעֵגְנִי עֹנֵן עַל־הָאָרֶץ וְנִרְאָתָה

<sup>1</sup> Used instead of Hiph. of שתה.

<sup>2</sup> Relative unexpressed.



הַקֶּשֶׁת בְּעֵנָן: וְהִיְתָה הַקֶּשֶׁת בְּעֵנָן וְרֹאִיתֶיהָ לְזָכֹר בְּרִיתִי: 6 שָׂא  
נָא עֵינֶיךָ וּרְאֵה כִּי אֶת־כָּל־הָאָרֶץ אֲשֶׁר אֲתָה רֹאֶה לָךְ אֶתְנַנֶּה:  
וְשִׁמַּתִּי אֶת־זֶרְעֶךָ כֶּעֶפֶר הָאָרֶץ אֲשֶׁר אִם יֹכֵל אִישׁ לִמְנוֹת עֵפֶר  
הָאָרֶץ גַּם זֶרְעֶךָ יִמָּנֶה: 7 וַיֹּאמֶר פֶּרְעָה לָךְ מַעְלִי הֵשְׁמַר לָךְ  
אֶל־תִּסָּף רְאוֹת פָּנֶי כִּי בְיוֹם רְאוֹתָךְ פָּנֶי תָמוּת: 8 מִי יִשְׁקֶנִי  
מַיִם: 9 וְאֲנִי הִנְנִי מִמְטִיר עַל־הָאָרֶץ אַרְבַּעַיִם יוֹם וָאַרְבַּעַיִם לַיְלָה  
וּמַחֲיִיתִי אֶת־כָּל אֲשֶׁר עָשִׂיתִי מֵעַל פָּנֶי הָאֲדָמָה: 10 עַד הֵייתִי  
גַּם־זֹקֵנִתִּי וְלֹא רִאִיתִי צָדִיק נֶעֱזֹב טָרְעוֹ מִבֶּקֶשׁ־לֶחֶם:

Behold, thy tmaid is in thy (*f.*) hand, do to her the *thing* good in thine eyes. And they left off building the city. I am not able to do *anything* until thou come thither. And the waters increased very *much*, and the heads of the mountains were covered. I have commanded thee not to eat of the tree which is in the midst of the garden, lest thou die. For thou Jahweh of hosts, God of Israel, hast opened the ear of thy servant saying, A house will I build for thee. And he said unto the children of Israel, *At-evening*<sup>1</sup> (*acc.*) then (*warw. cons. pf.*<sup>2</sup>) shall ye know that Jahweh hath brought you out from the land of Egypt, and *in-the-morning* (*acc.*) then shall ye see his glory.

#### § 45. APOCOPATED FORMS AND NOUNS OF VERBS LAM. HE.

1. 1) The *Fussive* or shortened impf. and the imper. in verbs *Lam. He* is formed by loss of the final vocalic syllable (*He* and vowel sign); and hence is often called the *Apocopated* impf. &c. The contraction occasions some alterations within the word. Thus:— *impf.* *Qal* יִגְלֶה, *apoc.* (by loss of יֶה.) יִגְלֵ. (a) This form is found in some vbs., e. g. וַיִּשָּׁב and he took captive (from שָׁבָה). (b) But, just as סָפַר becomes סִפֵּר (§ 29) so, in certain vbs., the form יִגְלֵ has become יִגְלֵ; e. g. וַתִּפֶּן and she turned (פָּנָה), (gutt. וַתִּתַּע and she wandered, תָּעָה).

<sup>1</sup> The *modal* accus. embracing all definitions of *time, place, measure*, and in general all expressions defining the *mode* of the verbal action.

<sup>2</sup> Following עָרַב which is *equivalent* to a clause in the impf. (§ 23. 5).

(c) Other vbs. have the long vowel, but no helping *šēghol*, e. g. *וַיִּבֶךְ* and *he wept*. (d) Others, again, have the helping vowel, but only the short vowel in the open syllable; e. g. *וַיִּבֶן* and *he built* (gutt. *וַיִּשַׁע* and *he gazed*, *שָׁעָה*). Thus there are four types, *יָגַל*, *יָגַל*, *יָגַל*, *יָגַל*.

2) Similarly with *impf. Hiph.* *יָגַלְהָ*, *apoc. יָגַל*. (a) This form is found in some vbs., e. g. *וַיִּשְׁקַ* and *he watered*. (b) But just as *מָלַךְ* becomes *מֶלֶךְ* (§ 29) so, in certain vbs. the form *יָגַל* has become *יָגַל*; e. g. *וַיַּפֵּר* and *he made fruitful* (*פָּרָה*).

So *imper. Hiph.* (*הַגְלָהּ* = *הָגַל* =) *הָגַל*; e. g. *הָרַב* make abundant, (*apoc. Hiph. imp. of רָבָה*; through *הַרְבֵּה*).

3) Gutturals naturally take *pathah*; *apoc. impf. Qal, Hiph.* of *עָלָה* to go up (*יַעֲלֶה*) = *יַעֲלֶה*, cf. *נָעַר*, § 36. 2. 1; *apoc. imper.* (*הַעֲלֶה*) = *הַעֲלֶה*. In such (Pe. gutt.) vbs. the *impf. Qal* and *Hiph.* are identical.

4) These contracted forms of *impf.* are used with *waw* consec., e. g. *וַיַּעֲלֶה* and *he went up* (*Qal*), or *brought up* (*Hiph.*), though full forms with *waw* are not uncommon. The following list summarizes the chief facts:

<i>impf. qal</i>	<i>יָגַלְהָ</i>	<i>apoc.</i>	<i>יָגַל</i> or <i>יָגַל</i> = <i>יָגַל</i> or <i>יָגַל</i> .
<i>impf. hiph.</i>	<i>יָגַלְהָ</i>	"	<i>יָגַל</i> = <i>יָגַל</i> .
<i>imper. hiph.</i>	<i>הַגְלָהּ</i>	"	<i>הָגַל</i> = <i>הָגַל</i> .
<i>impf. niph.</i>	<i>יָגַלְהָ</i>	"	<i>יָגַל</i> .
<i>impf. pi.</i>	<i>יָגַלְהָ</i>	"	<i>יָגַל</i> .
<i>imper. pi.</i>	<i>גָּלָהּ</i>	"	<i>גָּל</i> .
<i>impf. qal, hiph.</i>	<i>יַעֲלֶה</i>	"	<i>יַעֲלֶה</i> .
<i>impf. qal</i>	<i>יָרָאָה</i>	"	<i>יָרָא</i> &c. With <i>waw</i> cons. 3s.m. alone <i>וַיִּרָא</i> (and <i>he saw</i> ; also <i>Hiph. and</i> <i>he shewed</i> ) 3 f. <i>וַיִּרְאָה</i> , 1 c. <i>וַיִּרְאָה</i> . <i>impf. niph.</i> <i>יָרָאָה</i> , <i>apoc.</i> <i>יָרָא</i> .

2. The common verb *הָיָה* to be, has some irregularities,—which may be given:—

1) The gutt. when initial takes *ḥaṭ. šēghol*, as *imper. הָיָה*.

2) With any prefixed letter the gutt., when without a vowel, takes simple *shēwa*, and the prefix *hireq*, as *impf. יִהְיֶה*.

3) Apocopated *impf.* is primarily *יִהְיֶה* *yihyē*. But, as it is characteristic of final (consonantal) *y* to pass into the accented

homogeneous (vocalic)  $\hat{i}$ , this becomes יְהִי  $y^ehi$ , with simple *waw* וַיְהִי, with *waw consec.* וַיְהִי and it came to pass. See nouns of 2<sup>nd</sup> declension in this § (45. 3 b. 1).

The verb קָיָה *to live*, has mostly the same peculiarities.

Rem. *Waw* before the imp. sing. takes ׀ as וַיְהִי (not וי) and of course א in 1<sup>st</sup> sing. impf., אֶקְיֶה. The preform. letter always takes *Methegh*.

### 3. Nouns from verbs ל"ה.

#### First and third declensions.

<i>abs.</i>	מִקְנֶה	קָנָה	עֵלָה	שָׂדֶה	יָפָה	<i>fem.</i> יָפָה
<i>cstr.</i>	מִקְנֶה	קָנָה	עֵלָה	שָׂדֶה	יָפָה	יָפָה
<i>suff. 1</i>	מִקְנִי	קָנִי	עָלִי	שָׂדִי		
<i>3 m.</i>	מִקְנֵהוּ	קָנֵהוּ	עָלֵהוּ	שָׂדֵהוּ		
<i>3 f.</i>	מִקְנֶהָ	קָנָהּ	עָלָהּ	שָׂדֶהּ		
<i>pl.</i>	מִקְנֵיָם	קָנִים	עָלִים	שָׂדוֹת	יָפִים	יָפוֹת
<i>cstr.</i>	מִקְנִי	קָנִי	עָלִי	שָׂדוֹת	יָפִי	יָפוֹת
	(possession)	(possessor)	(leaf)	(field)	(fair)	(fair)

#### Second declension

	A class.			I class.		U class.
<i>abs. sing.</i>	אֲרִי (אָרִי)	גִּדִּי	פֵּרִי	פִּתִּי	חֲצִי	חֲלִי תַחֲוִי
<i>pause</i>	"	גִּדִּי	פֵּרִי	פִּתִּי	חֲצִי	חֲלִי
<i>suff. 3 m.</i>		(גִּדִּיו)	פִּרְיוֹ		חֲצִיו	חֲלִיו
<i>plur.</i>	אֲרִיִּים	גִּדִּיִּים	פִּתְאִים and פִּתִּיִּים			חֲלִיִּים
<i>cstr.</i>		קִצְוִי	גִּדְּיִי	פִּתְיִים		חֲלִינִי I pl.
	(lion)	(end)	(kid)	(fruit)(simple)	(half)(sickness)	(waste)

a. *First and third declensions.* 1) The vocalic sound at the end of these words is, in the absolute (cf. מִקְנֶה), the broad  $\text{ṣ}^e\text{ghol}$ , which becomes the closer  $\text{cere}$  in the construct (מִקְנֶה). Comp. the relation of the impf. יִגְלֶה and imper. גִּלֵּה in the verb.

2) The vocalic termination is absorbed in the vowel of the affirmative, e. g. מִקְנִי—the הָ of מִקְנֶה has disappeared. So רֹעֶה *shepherd*, רָעִי *my shepherd*; יָפָה, יָפִים &c.

3) The final *e* sound naturally admits the suffixes *hu*, *ha* &c. of 3 pers.—the original form of this suffix (§ 19): cf. suffix to impf. of vbs. § 31. 2b). In 3 m. s. הוּ— is found

exclusively (e. g. מִקְנֶה, not מִקְנֵה); in 3 f. usually הָ (cf. suffix to impf. of vbs.), e. g. אֶלֶּה; rarely הַ (e. g. שָׂדֶה).

Forms like מִקְנֵיךָ *thy cattle*, שְׂדֵינִי *our field*, are probably not plur. but sing. written with the original ' of the root, seen e. g. in שְׂרִי, the poetic form of שָׂדֶה.

b. *Second declension.* 1) Nouns of the regular formation, e. g. בִּכָּה *weeping*, הִנָּה *murmuring* (like מִלָּה), are rare. As a rule the fundamental ' or ו appears. It is characteristic, as we have seen (§ 45. 2. 3), of final (consonantal) *y* to pass into accented (vocalic) *i*, which has the effect of reducing the preceding vowel to shewa; and of final (consonantal) *w* to pass into unaccented (vocalic) *u* (§ 44. 3). Thus an original פָּרִי *pary* (from פָּרָה = פָּרִי *to be fruitful*) becomes פֶּרִי *p'ri* (in pause פָּרִי with the accent on the orig. syllable): an orig. חֲצִי *hiçy* (from חָצָה = חָצִי *to divide*) becomes חֶצִי (*p.*, חָצִי, the orig. *i* becomes tone-long *e*); an orig. חָלִי *holy* or חָלִי (from חָלָה = חָלִי *to be sick*) becomes חֻלִּי (*p.* חָלִי).

Nouns ending in ו are few. An original קָצַו would become קָצִו (1<sup>st</sup> syll. open and accented, therefore *a*: not found, but cf. שָׁחוּ *swimming*), cstr. pl. קָצִוִי (like מַלְכִי) in which the *wa*w resumes its primary consonantal power. So an orig. *tohw* or *tuhw* becomes תֹּחֻוּ *tôhû*.

2) When any affirmative or suffix is appended, the vowel as in other *şegholates* removes to the first syllable: e. g. the *a* in אֲרִיָּה (an alternative word for אָרִי) *lion*; חֲלִיו *his sickness* (cf. קִדְשׁוֹ) *holyô*. In many nouns of the A class, the *a* has been thinned to *i* (cf. גִּדְיוֹ, פָּרִיו) so that with suffixes they have all the appearance of I class nouns (cf. שְׁמִשְׁךָ, שְׁמִשְׁ, § 29. 1 b).

3) In the plur. *yodh* is sometimes softened into 'aleph before another *yodh*; e. g. פְּתָאִים oftener than פְּתִיִּים; and in the cstr. the pretonic *a* many times remains, e. g. גִּדְרֵי.

c. The short words יָד *hand*, דָּם *blood*, &c. which follow in their inflection the *first* declension, and the words בֶּן *son*, שֵׁם *name* &c. which follow the *third*, appear to be contractions of forms derived from stems לָ"ה. The words אָב *father*; אָח *brother*, fem. אחות *sister*; חָם *father in law*, &c., are also shortened forms belonging to this class of stems; in which, however, the rejected letter gener-



ally appears under inflection, e. g. sing. cstr. אָבִי, 2 m. אָבִיךָ, 3 m. אָבִיהוּ or אָבִיו, 3 f. אָבִיָּה etc. See Table of Irreg. Nouns p. 153.

4. Our reciprocal pronouns are expressed in Hebrew more concretely by nouns, *man, woman, brother, sister, friend* &c., e. g.

and they spake to one another וַיִּדְבְּרוּ אִישׁ אֶל־רֵעֵהוּ

אֶל־אֶחָיו „ „

and they smote one another וַיִּכּוּ אִישׁ אֶת־אֶחָיו

and they (f.) clave to one another וַתִּדְבַּקְנָה אִשָּׁה בְּאֶחָתָהּ

בְּרֵעֻתָהּ „ „

5. Our reflexive pronouns are rendered chiefly in two ways:

(i) by the Niph. or Hithp. of the vb.; e. g. *they hid themselves* נִסְתָּרוּ, *they girded themselves* הִתְאַזְרוּ, (ii) by nouns, such as לֵב heart, קֶרֶב inward part, נַפֶּשׁ soul: e. g. *And he said to himself* וַיֹּאמֶר אֶל־לְבָבוֹ, *And she laughed within herself* וַתִּצְחַק בְּקֶרְבָּהּ, *He has sworn by himself* נִשְׁבַּע בְּנַפְשׁוֹ.

מַעֲשֵׂה work	עֲנִי affliction	רִיב (מְרִיבָה) strife
יָפִי beauty	מְכַסֶּה covering	חִתִּים Hittites
רֵעֵה friend	רֹעֶה shepherd	לֹז Luz
מֵרָאֵה appearance	חָלָה to be sick	חֶמֶת (rare) water-
יִשְׁבִּי captivity	קֶנֶה (rare) <i>Niph.</i> to	skin, bottle
מִשְׁקֵה } butler	be gathered	מְבוֹא entrance
מִשְׁקָה } (butlership)	together	מַכָּה blow, plague
מִקְנֵה cattle	לְחִי cheek, dual	לְחָיִים to be drunken

#### EXERCISE. TRANSLATE.

וַתֵּהָר וַתֵּרָא כִּי הִרְתָּה וַתִּקַּל גְּבֻרָתָהּ בְּעֵינֶיהָ: 2 הִתְחַלֵּף לִפְנֵי  
וְהָיָה תָמִים וְהִקְמַמְתִּי אֶת־כְּרִיתִי לְהִיּוֹת לְךָ לְאֵלֵהִים: 3 וַיֵּסֶר  
נָח אֶת־מְכַסֶּה הַתְּבָה וַיֵּרָא וְהִנֵּה חָרְבוּ פָנָי הָאָדָמָה: 4 וַיִּטַּע  
נֹחַ כָּרֶם וַיִּשְׁתֶּ מִן־הַיַּיִן וַיִּשְׁכָּר וַיִּתְּנַל בַּתּוֹךְ: 5 וַיַּחַל הַמֶּלֶךְ  
בְּרַגְלָיו וְגַם־בְּחֻלָּיו לֹא דָרַשׁ אֶת־יְהוָה: 6 נָטָה יָדָהּ וַיַּעַל אֶת־

<sup>1</sup> This form of the 3 s. m. suff. infrequently met with, points back to the older ending הוּ (cf. § 19): the ה, which was there consonantal (*hū*) is here retained as a vowel letter.



הַצִּפְרָדִּים: 7 וַיְהִי רִיב בֵּין רֵעֵי מִקְנֵה אֲבָרָם וּבֵין רֵעֵי מִקְנֵה  
 לֹט וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ אֶל-נָא תְהִי מְרִיבָה בֵּינִי וּבֵינְךָ: 8 וַיֵּרָא  
 יְהוָה אֶל-אֲבָרָם וַיֵּבֶן שָׁם אֲבָרָם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו:  
 9 וַיְהִי שָׁם יְהוָה מְבָרָךְ: 10 וַיִּרְאוּ הַשְּׁמֵרִים אִישׁ יוֹצֵא מִן-הָעֵיר  
 וַיֹּאמְרוּ לוֹ הֲרָאנוּ נָא אֶת-מְבוֹא הָעִיר וְעֲשִׂינוּ עִמָּךְ חֶסֶד: וַיִּרְאֵם  
 אֶת-מְבוֹא הָעִיר וַיָּכּוּ אֶת-יְהוָה לַפִּיחָרֵב וְאֶת-יְהוָה שָׁלְחוּ: וַיִּלֶּךְ  
 הָאִישׁ אֶרֶץ הַחֲתִים וַיֵּבֶן עִיר וַיִּקְרָא שְׁמָהּ לֹו הוּא שְׁמָהּ עַד  
 הַיּוֹם הַזֶּה

And Noah did according to all that Jahweh commanded him. And he commanded the priests, saying, Come up out of the Jordan; and they went up. And the man of God stretched out his hand and brought up the frogs, and Pharaoh saw the plagues and he feared *with* a great fear. And it came to pass, when they were in the field, that the man rose up against (אל) his friend and slew him. Let the waters be gathered together unto one place and let the dry land appear; and it was so. And God opened her eyes and she saw a well of water, and she went and filled the bottle with-water<sup>1</sup> and made the boy drink. And the captain of the host said, Who *ever* shall smite Qiryath Şēpher and take it, then (*waw cons.*) I will give him my daughter to wife. Bow (*Niphal*) thy heavens and come down.

#### Note on doubly weak and defective verbs.

1. Many verbs have more than one weak letter. They are mostly ל"א or ל"ה with some other peculiarity. Some common verbs are these:—

1) ל"א and פ"ן נָשָׂא *to lift*, impf. יִשָּׂא, pl. יִשָּׂאוּ (§ 7. 5); imp. שֵׂא, suff. שְׂאֵהוּ, שְׂאֹנִי, שְׂאֵת; inf. c. שָׂאת, שָׂאתָ &c., but לָשֵׂאת, rarely נָשָׂא.

2) ל"א and פ"ו יָצָא *go out*, impf. יֵצֵא, imp. צֵא, inf. c. יָצֵאת, לָצֵאת. Hiph. הוֹצִיאָה, הוֹצִיאָהּ &c.

3) ל"א and ע"ו בָּוא *to come*, perf. בָּא, בָּאתָ &c., impf. יָבוֹא, inf. imp. בֹּוא, part. בָּא. Hiph. הֵבִיאָה, הֵבִיאָהּ &c., but usually הֵבִיאָהּ &c. before suff.

<sup>1</sup> Acc. (cf. § 38. 3).

4) *נָטָה* and *נָטָה*. *נָטָה* to stretch, impf. *נֹטֶה*, apoc. *נֹטֶה*. Hiph. *נָטָה* to smite, *הִנָּח*, impf. *נֹחֵה*, apoc. *נֹחֵה*, imp. *נָחַח*, inf. *נִחָה*, part. *נֹחֵה*.

5) *אָבָה* and *פָּאָה*. *אָבָה* be willing, impf. *יֹאבֵה*, apoc. *יֹאבֵה*. Pr. 1. 10. *אָלָה* to swear, apoc. *יֹאָל*, I S 14. 24 (*יֹאָלָה* = *יֹאָלָה* = *יֹאָלָה* § 2. 2. 1). Poet. *אָתָה* to come, impf. *יֹאָתָה*, apoc. *יֹאָתָה*. Is. 41. 25, cf. Deut. 33. 21.

6) *יָרָה* and *פָּיָה*. *יָרָה* to cast, shoot, imp. *יָרָה*, inf. *יָרוּת*. Hiph. *הוֹרָה* to direct, teach, instruct (cf. *תוֹרָה* direction, instruction, law), impf. *יֹוֹרָה*, apoc. *יֹוֹרָה*, 2 K 13. 17. *יָפָה* be beautiful, impf. *יִפֶּה*, apoc. *יִפֶּה* Ez. 31. 7, cf. 16. 13.

2. Stems composed of two strong radicals and any of the three weak letters *ו*, *י*, *נ*, are often allied in meaning. Thus *עָוִין* to advise, *יָגַר* to fear, *נָצַב* to place, *נָפַח* to blow, *עָטָה* to cover. Hence one root supplements itself often from another. In many verbs also the forms in Qal have fallen into disuse, and the Qal supplements itself out of the other conjugations.

1) *בושׁ* be ashamed, see Parad. § 40. Hiph. *הִבִּישׁ* reg., and also *יִבִּישׁ* from *יִבֵּשׁ*.

2) *טוֹב* be good, perf., part., inf. *טוֹב*; but impf. *יִטַּב* and hiph. *הִטִּיב* from *יִטַּב*.

3) *הָלַךְ* to go, perf., inf. abs. *הָלַךְ*, part. *הֹלֵךְ*; impf. *יֵלֵךְ*, inf. c. *יֵלֵךְ*, suff. *לִיכְתִּי*, imp. *לֵךְ*, hiph. *הוֹלִיךְ*, from *יֵלֵךְ* (ולך). Later style forms impfs and inf. cons. from *הָלַךְ* (הִלָּךְ, הִלָּךְ).

4) *יָגַר* to fear, perf., part. *יָגַר*; impf. *יִגֹּר*, imp. *יִגֹּר* Job. 19. 29, from *יָגַר*.

5) *יָכַל* be able, inf. abs. *יָכַל*, inf. cons. *יִכָּלֶת*, impf. *יִכָּל* (regarded by some, less probably, as impf. Hoph.).

6) *יָסַף* to add, perf., part., in Qal; hiph. *הוֹסִיף* in perf., impf. (וּיֹסִיף, וּיֹסִיף), and inf. cstr. *הוֹסִיף*. An imp. *סָפִי* Is. 29. 1, Jer. 7. 21.

7) *יָקָץ* to awake, only impf. *יִקָּץ* in Qal; hiph. *הִקִּיץ* perf., impf., imp., infin., from *קוץ*.

8) *כָּשַׁל* to fall, perf., inf. abs., part., in Qal; impf., inf. cons. from Niph.

9) *נָגַשׁ* to draw near, impf., imp., inf. cons. in Qal, but perf. and part. borrowed from Niph., which has only these two parts.

10) *נָחָה* to lead, perf., imper. in Qal; impf. and inf. cons. in Hiph., which has also perf. twice.

11) *נָקַע* be alienated, perf. 3. f. *נִקְעָה* Ez. 23. 18, impf. 3. f. *תִּקַּע* Jer. 6. 8, from *יקַע*.

12) *נָתַךְ* to pour (intr.), only impf. *יִתַּךְ* in Qal, in Niph. *נִתַּךְ* perf. and part.

13) *שָׁתָה* to drink, in Qal, but Hiph. *הִשְׁקָה* to give to drink, from *שָׁקָה* (the Qal of which is not used in Hebrew).

TABLE OF SOME COMMON IRREG. NOUNS.<sup>1</sup>

- אב *father, cstr.* אבי, *my f.* אבי, *thy f.* אבִּיךָ, *his f.* אָבִיו or אָבִיו, *her f.* אִמֶּךָ, *your f.* אֲבִיכֶם, *their f.* אֲבִיהֶם &c., *plur.* אָבוֹת, *their f.* אֲבוֹתָם (rarer and late אֲבוֹתֵיהֶם).
- אח *brother; in the sing. like* אב—*cstr.* אחִי, *my b.* אחִי; *our b.* אחֵינוּ, *your b.* אחֵיכֶם &c. *Plur.* אחִים (with *dagh. f. implicitum*)—but *cstr.* אחִי; *my b.* אחִי (pause אחִי), *his b.* אחִיו, *our b.* אחֵינוּ, *your b.* אחֵיכֶם &c.
- אם *husband's father, like* אח.
- אחות *sister, cstr.* אחות, *suff.* אחותִי &c.; *pl. (abs. אחיות not found), with suff.* אחיותִי, אחיותֵיהֶם, אחיותֵיךָ, but also אחותֵיכֶם, אחותֵיךָ.
- חמות *husband's mother, (not found in pl.) like* אחות.
- איש *man; pl.* אנָשִׁים, *cstr.* אנָשִׁי.
- אשה *woman, wife (probably for* אִשָּׁה. The primary אִשָּׁה (fem. *t*) would give first אִשָּׁה, then אִשָּׁה, which naturally becomes אִשָּׁה (cf. סֶפֶר § 29). This is, in point of fact, the *cstr.* form, hence *my w.* אִשְׁתִּי &c.; *pl.* נָשִׁים I, *cstr.* נָשִׁי.
- אמה I *maid, pl.* אִמָּהוֹת I, *suff.* אִמָּהוֹתִי.
- בית 2 *house, cstr.* בֵּית, *pl.* בָּתִּים, (not *bottim*, but probably *battim*, or *battim*; in latter case *dagh.* would be *lene*—irregularly: on any view the *ṭ* is unchangeable, and is usually marked by *methagh*, probably to keep it from being mistaken for *o*), *cstr.* בָּתִּי.
- בן 3 *son, cstr.* בֶּן, rarely בְּן; *suff.* בְּנִי &c.; *pl.* בָּנִים I, *cstr.* בְּנֵי, *suff.* בְּנֵי &c.
- בת 2 *daughter, my d.* בָּתִּי (for בְּתִי &c.); *pl.* בָּנוֹת I.
- יום 2 *day (contracted from yawm or yaum), pl.* יָמִים (for "י"); *cstr.* יָמִי cf. § 41. 5. (The plur. of יָם *sea* is יָמִים).
- כלי *vessel, suff.* כְּלִיךָ; *pl.* כְּלִים, *cstr.* כְּלִי, *suff.* כְּלִי.
- מים *pl. water, cstr.* מַי, מַיִם, *suff.* מַיִם &c. (redupl. form always before *suff.*).
- עיר 2 *city, pl.* עָרִים, *cstr.* עָרֵי.
- פה *mouth, cstr.* פִּי, *my m.* פִּי, פִּיךָ, פִּיו and פִּיהוּ, פִּיהָ, פִּיהֶם &c. like אב; *pl.* פִּיִּם, פִּיִּיִּם.

<sup>1</sup> The numbers indicate the declensions.

- ראש 2 *head*, *pl.* ראשים, *cstr.* ראשי. (§ 41. 5).  
 שם *name*, *suff.* שמי, שמוך &c. *Pl.* שמות, *cstr.* שמות.  
 בהמה *cattle*, though hardly irregular, should be carefully noted: *cstr.* בהמות; *thy c.* בהמתך, *his c.* בהמתו, (*pl.* בהמות, *cstr.* בהמות: rare and poetic).

שבה to take captive	אָהָה alas!	בִּגְד garment
אֲשֵׁר only used in <i>cstr.</i> plu. (from אָשֶׁר or אֲשֶׁר?), the happinesses of: used practically as a kind of interjection: —happy ( <i>is, are &amp;c</i> )!		עַכְר to trouble
פֶּה to open (mouth)	פָּתַח to open	תִּפְאָרָה glory
עֲטֶרֶת ( <i>cstr.</i> עֲטָרֹת) crown	כָּלָה to be complete, ended: <i>Pi.</i> to	
יָשַׁע <i>Hiph.</i> to deliver	מִדּוּעַ wherefore?	[finish
אוּרִיָּה Uriah	בּוֹזַה to despise	קָרַע to tear, rend

## EXERCISE. TRANSLATE.

וַיָּבֹא דָּוִד וְאֶנְשָׁיו אֶל־הָעִיר וְהָיָה שְׂרוּפָה בְּאֵשׁ וּנְשֵׁיהֶם וּבָנֵיהֶם  
 וּבָנִיתֵיהֶם נִשְׁכָּחוּ: 2 וַיְהִי כִּרְאִיתוֹ אוֹתָהּ וַיִּקְרַע אֶת־בְּגָדָיו וַיֹּאמֶר  
 אָהָה בְּתִי הִכְרַע הִכְרַעַתִּנִי וְאֵת הָיִית בְּעֶכְרִי וְאֶנְכִי פָּצִיתִי פִּי  
 אֶל־יְהוָה וְלֹא אוֹכַל לָשׁוּב: 3 עֲטָרַת זָקִנִים בְּנִי בָנִים וְתִפְאָרַת  
 בָּנִים אֲבוֹתָם: 4 אֲשֵׁרִי וְיֹשְׁבֵי בֵיתִךְ: 5 וַיִּקַּח אֶת־בֶּת־פָּרְעֶה  
 וַיְבִיאָהּ אֶל־עִיר דָּוִד עַד פֶּלְתוֹ לִבְנוֹת אֶת־בֵּיתוֹ: 6 וַיִּשְׁכַּב עִם־  
 אֲבֹתָיו וַיִּקְבֹּר בְּעִיר אָבִיו: 7 וַיָּקָם מֹשֶׁה וַיִּזְשַׁען<sup>1</sup> וַיִּשָּׁק אֶת־צֹאנָם<sup>2</sup>  
 וַתְּבֹאנָה אֶל־אֲבִיהֶן וַיֹּאמֶר מִדּוּעַ<sup>3</sup> מִתְּהַרְתֶּן בָּא הַיּוֹם: 8 בּוֹתְנִי וַתִּקַּח  
 אֶת־אִשְׁתֹּי אוּרִיָּה לְהִיּוֹת לָהּ לְאִשָּׁה: 9 וְעַתָּה לֵךְ וְאֶנְכִי אֶהְיֶה  
 עִם־פִּיךָ וְהוֹרִיתִיךָ אֲשֶׁר תִּדְבַּר: 10 וְהִקִּימְתִּי אֶת־בְּרִיתִי אִתְּךָ  
 וּבָאת אֶל־הַתְּבָה אַתָּה וּבְנִיךָ וְאִשְׁתְּךָ וְנִשְׁי־בְנִיךָ אִתְּךָ:

Honour thy father and thy mother, as thy God commanded thee. And his daughters spoke to one another, saying: Let us make our father drink wine; and he drank and was drunken. And again his wife bore a son; and, when he grew up, he loved his parents with all his heart,

<sup>1</sup> We should expect וַיִּשְׁעֵן; but the "connecting" vowel *a*, regular with the pf. § 31. 2c, is occasionally found with the impf.

<sup>2</sup> Masc. suffixes are occasionally used to refer to fem. nouns.

<sup>3</sup> Cf. § 39. 4.



and did great good to his brothers and sisters. They took captive their enemies' wives, and plundered their houses, and then went on their way; but they did not slay (מות *Hiph.*) any one. His daughter abode in her father's house two years. For two days his father did not open his mouth. My father and my mother have forsaken me. His name shall continually be in my mouth. I have found in thy house vessels of silver and gold. Happy are thy men!

### § 46. PERFECT, IMPERFECT, AND PARTICIPLE.

In § 20 only so much was said regarding the Tenses of the Verb as seemed absolutely necessary for understanding the Exercises. A full discussion of the subject belongs to the syntax; but the sections on the Verb can hardly be closed without some additional notes on the simple verbal forms.

I. *The Perfect.* The Perfect expresses a completed action.  
1. Now in reference to *time* such an action may be:—  
1) one just completed from the point of view of the present; as, Against thee only *have I sinned* הִטָּאתִי. Or 2) one completed in the indefinite past; as, In the beginning God *created* בָּרָא; Or 3) one already completed from the point of view of another past act (pluperfect); as, And God saw every thing that *he had made* עָשָׂה. Or finally, on the opposite side, 4) one completed from the point of view of another action yet future (the future perfect); as, I will draw for thy camels also until *they have done* drinking בָּלוּ לְשִׁתּוֹת (Pi. of כָּלָה).

It will make no difference in the usage of the perf. if the completed actions, instead of being expressed absolutely, as in the above sentences, should be conceived and expressed conditionally, or if they should have no existence except in conception: as, (1) O my God, *if I have done this* אִם עָשִׂיתִי זֹאת; (3) *If ye had not ploughed* with my heifer לֹא חָרְשְׁתֶּם לוֹ; (4) *If I bring him not* (i. e. shall not have brought him) to thee אִם-לֹא יִהְיֶינָה אֵלַי.

<sup>1</sup> Gen. 43. 9. In a very similar sentence (Gen. 42. 37) the impf.



2. The perf. never expresses any action but one completed or conceived as completed, but a difference in the manner of conceiving actions makes the perf. used in several cases where the present is rather employed in English:—

1) In the case of general truths or actions of frequent occurrence—truths or actions which *have been* often experienced or observed (perf. of experience—the Greek *gnomic aorist*); as, The grass *withereth* יָבֵשׁ הָעֵצִי, The sparrow *findeth* a house מְצָאָהּ. This usage is particularly common when general truths are expressed *negatively*, e. g. *He does no evil to his neighbour* לֹא-עָשָׂה לְרֵעֵהוּ רָעָה (i. e. never did).

2) In the case of the actions or conditions expressed by *stative* verbs, § 22. What the language seizes upon in this case is not the fact that the condition expressed by the verb is one that *continues*, but rather the fact that it is a condition that has come into *complete existence* and realization, and hence the perf. is made use of to express it; but as, in point of fact the condition continues, it is usually best rendered by the English present (§ 22. 6) as, *I know* יָדַעְתִּי that thou wilt be king; *I hate* שָׂנְאתִי all workers of iniquity; so, *I remember*, וִזְכַּרְתִּי; *I take refuge*, חָסִיתִי; *I rejoice*, שָׂמַחְתִּי, &c. To this class belongs the verb *to be*, when it is, as it is not usually, expressed: e. g. Thy servants *are no spies* לֹא-הָיוּ מְרַגְלִים. 3) A lively imagination is very apt to conceive things which are really future, especially if their occurrence be certain, as already done, and to describe them in the perf. This happens often in making promises or threats, and in the language of contracts, as, The field *give* I thee נָתַתִּי; And if not, *I will take it* לִקְחָתִי. This usage is very common in the elevated language of the Prophets, whose faith and imagination so vividly project before them the event or scene which they predict that it appears already realized. It is part of the purpose of God, and therefore, to the clear eyes of the prophet, already as good as ac-

---

אֲבִיאָנוּ is used. The sense is practically the same, but the point of view is different: the *perfect* contemplates the case assumed *after* its occurrence.

complished (*prophetic perfect*); e. g. **נָלָה עַמִּי** my people *is gone into captivity* (i. e. *shall assuredly go*).

II. *The Imperfect.* The impf. expresses an action conceived as *entering upon*, or *going on towards*, accomplishment.

1. 1) If the imperfect is used to describe a single (as opposed to a *repeated*) action in the past, it differs from the perfect in being more vivid and pictorial. The pf. expresses the *fact*, the impf. adds colour and movement by suggesting the *process* preliminary to its completion, and is thus often best rendered by our graphic historical present: e. g. **יָדָהּ מִשְׁלַח יָדָהּ** *puts forth her hand* to the pin—you see her in the act; **שָׁלַחָהּ** would simply have stated the fact. (Contrast this with **נָפַל שִׁכְבָּה** *Sisera fell, he lay*). In prose this use of the impf. is only common after **אָז** then, **מָרָם** not yet, **בְּמָרָם** before: e. g. **אָז יָשַׁר** then he sang (i. e. proceeded to sing). 2) A single action in the present time may similarly be expressed by the impf.: e. g. the man asked him, *What seekest thou?* **מַה־תִּבְקֹשׁ**.

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent *repetition*:—1) Either in the present; as, *It is said* to this day, **יֹאמַר** (Niph.), Take of all food which *is* (regularly, customarily) *eaten*, **יֹאכַל**. This usage is very common in comparisons and in the statement of general truths founded in the nature of things; as, A wise son *maketh a glad* father **יִשְׂמַח**; As a (Heb. *the*) dog (habitually) *laps* **יֹלֵק הַכֶּלֶב** (לקק impf. of ילק). Or 2) In the past; as, And so *he did* regularly, year by year **בְּשָׁנָה שָׁנָה יַעֲשֶׂה**. This usage is of very frequent occurrence, A mist *used to go up* **יָעֹלָה**; We remember (note the pf.) the fish (collective, fem.) which *we used to eat* **אֲשֶׁר־נֹאכַל אֶת־הַדָּגָהּ**; The manna *came down* regularly **יָרַד הַמָּן**; *Moses spoke* repeatedly (kept speaking) and God repeatedly *answered* him **וַהֲאֵלֵהִים מֹשֶׁה יֹדְבֵר** (the tenses imply a colloquy). This is known as the frequentative imperfect.

3. The imperf. is used for the expression of the *future*—that which is conceived as entering upon accomplishment:—

1) This may be a future from the point of view of the real present; as, *Now shalt thou see what I will do* עֲתָה תִּרְאֶה; *We will burn thy house* בֵּיתְךָ נִשְׂרֹף; *אֲשֶׁר אֶעֱשֶׂה*; Or 2) It may be a future from any other point of view assumed; as, He took his son that *was to reign* יִמְלֹךְ in his stead.

4. The usage in 3. 2) may be taken as the transition to a common use of the impf. in which it serves for the expression of that class of dependent actions and those shades of relation among acts and thoughts, for which we rather use the conditional moods (esp. the potential). Such actions are strictly *future* in reference to the assumed point of relation, and the simple impf. sufficiently expresses them. For ex., Of every tree of the garden thou *mayest eat* תֹּאכַל; *Could we* (were we to) *know* הֲנֵדַע, that he *would say* יֹאמַר; How *shall* (how *can*) we *sing* *Fahweh's* song in a foreign land? אִיךָ נִשְׁרִי.

5. a) On the same ground the impf. follows particles expressing *transition, purpose, result*, and the like, as, *in order that*, לְמַעַן, *lest*, כֵּן, &c. e. g. Say thou art my sister, *that it may be well with me* לִי לְמַעַן יֵטֵב; Let us deal wisely with the nation, *lest it multiplies* בְּיִרְבָּה. The actions introduced by such particles are strictly consequent and future to something just stated.

b) When, however, there is a strong feeling of *purpose*, or when it is meant to be strongly marked, then, of course, the moods are employed, § 23. 6, e. g. Raise me up *that I may requite them* הֲקִימֵנִי וְאַשְׁלֹמָה לָהֶם (cohort.); Who will entice Ahab *that he may go up?* וְיַעַל מִי יִפְתֶּה אֶת-אַחָאָב וְיַעַל? (juss.); What shall we do *that the sea may be calm?* וְיִשְׁתַּק מִהַגִּעְשָׁה וְיִשְׁתַּק? הֵימָּה. The moods are also employed to express that class of future actions which we express in the *Optative* &c.: *May I die* אֲמוּתָה (coh.) *May Jahweh establish his word* יָקֵם תְּשֻׁבָּה-נָא (juss.); *May the soul of this child return* נָפֶשׁ הַיֶּלֶד הַזֶּה תָּשׁוּבָה (juss.).

c) It must be remembered that the perf. and impf. are entirely distinct in meaning, and that the one is never used *for* the other or to express the same conception of an act with the other. But

it may readily happen that two distinct conceptions may be entertained of an action, which may thus be expressed either in the perf. or impf. Any *general truth* e. g. may be conceived on the one side as a thing completed, having been many times realized, and this conception of it would be expressed in the *perf.* (I. 2. 1); or it may be conceived on the other side as a thing unfinished, ever repeating itself, and to express this view of it, the *impf.* would be used, (II. 2. 1). E. g. the grass *withereth* might be either יָבֵשׁ or יִבֵּשׁ, the former calling attention rather to the fact, the latter to the frequency.

III. The *consecutive forms* have the same variety of use as the simple forms, the consec. impf. corresponding to the simple perf.; and the consec. perf. to the simple impf. E. g. the perf. of general truths, like the ordinary historical pf., is followed by *waw consec. impf.*: e. g. כָּלָה עָנָן וַיֵּלֶךְ the cloud is consumed and departs—pausal impf. of הלך). Similarly the impf. in its frequentative as in its future sense, is followed by *waw consec. pf.*: e. g. אֵר יַעֲלֶה וְהִשְׁקָה a mist used to go up and water (the ground).

IV. The *Participle*. 1. The participle represents an action or condition in its unbroken continuity, and corresponds to the English auxiliary *to be* with the pres. ptc.—*I am, was, shall be doing*: e. g. יֹשֵׁב הוּא הוּא he was sitting (not simply he sat). It may be used of present, past or future time: (i) *pres.* מַה אַתָּם עוֹשִׂים what are you doing? (ii) *past*: e. g. מֵת הַיֶּלֶד the child is dead. (iii) *fut.*: מִשְׁחָתִים אֲנַחְנוּ אֶת־הַמָּקוֹם הַזֶּה we are destroying i. e. are about to destroy this place (Hiph. שָׁחַת). The ptc. in this (fut.) sense, is frequently introduced by הִנֵּה behold: e. g. הִנֵּי מָקִים גּוֹי Behold, I am about to raise up a nation.

2. The ptc. differs thus from the impf.: ptc. suggests continuity, impf. succession. "The impf. multiplies an action, the participle prolongs it" (Driver). The ptc. is a line, the impf. a succession of points. E. g. הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל the heavens are unceasingly declaring the glory of God (ptc.): יוֹם לְיוֹם יִבִּיעַ אִמֶּר (one) day pours forth (Hiph. נָבַע) speech to (another) day.

3. It must be carefully noted that the Hebrew participle cannot be used as the equivalent of the English past ptc. or the Greek aor. (or pf.) ptc. For ἀφέντες πάντα ἡκολούθησαν αὐτῷ having left all



*they followed him*, Hebrew says (*and*) *they left all and went after him* וַיַּעֲזֹבוּ אֶת־הַכֹּל וַיֵּלְכוּ אַחֲרָיו.

רעה to pasture, shepherd	פַּת morsel (1 suff. פָּתִי)
שֶׁה a sheep (a goat)	יָבַץ to lie (stretched out)
עֵדֶר flock, herd	מִן (חוּץ) מחוץ outside
רָשׁ (ptc.) poor	יָדַע to know, regard, care for
כֶּבֶשֶׂה ewe-lamb	שָׁאב to draw (water)
כּוֹס cup	מַחֲנֶה camp
יָחַד together	דָּמָה to destroy: <i>Niph.</i> to be undone
	נֶאֱמַר utterance (always in <i>cstr.</i> )

## EXERCISE. TRANSLATE.

יְהוָה רָעִי לֹא אֶחָסֶר: 2 יֵלֶד יִלְדֵּנוּ בֵּין נִתְּנֵנוּ: 3 נָבִיא אָקִים  
 לָהֶם מִקֶּרֶב אֲחֵיהֶם כְּמוֹד: 4 אִישׁ הַיָּשָׁר בְּעֵינָיו יַעֲשֶׂה: 5 רָעָה  
 הָיָה עֲבָדְךָ לְאָבִיו בְּצֹאן וּבֶאֱרִי וְנָשָׂא שָׂה מִהָעֵדֶר וַיֵּצְאֵתִי  
 אַחֲרָיו וְהִפְתִּיו וְהִצַּלְתִּי מִפּוֹ: 6 וְלָרֶשׁ אֵין־כָּל כִּי אִם־כֶּבֶשֶׂה אֶחָת  
 קָטַנָּה אֲשֶׁר קָנָה וַיַּחֲיָה וַתִּגְדֵּל עִמּוֹ וְעַם־בָּנָיו יִתְּנוּ מִפֶּתוֹ תֹּאכֵל  
 וּמִכֶּסֶׁ תִּשְׁתֶּה וּבְחִיקוֹ תִשְׁכַּב וַתִּהְיֶה לִּי כֶּבֶת: 7 יוֹדַע יְהוָה דֶּרֶךְ  
 צְדִיקִים וְדֶרֶךְ רָשָׁעִים תִּאבֵּד: 8 וַיֵּרָא וְהִנֵּה בְּאֵר בְּשָׂדֶה וְהִנֵּה־שָׁם  
 עֹדְרֵי־צֹאן רֹבְצִים עָלֶיהָ כִּי מִן־הַבְּאֵר תֵּהִיָּא יִשְׁקוּ הָעֹדְרִים:  
 9 זֹאת הִבְרִית אֲשֶׁר אֶכְרַת אֶת־בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם  
 נֹאמְרֵיהֶם נָתַתִּי אֶת־תּוֹרָתִי בְּקִרְבָּם וְעַל־לִבָּם אֶכְתַּבְנָה וְהִיִּיתִי  
 לָהֶם לָאֱלֹהִים וְהִמָּה יְהוֹיִלִי לָעַם:

The more the enemy oppressed them, the more they increased. He used to take the tent and pitch it outside the camp. It is not wont to be done so in our land. Jahweh shall assuredly destroy the work of thy hands. If I perish, I perish. Then Moses and the children of Israel sang this song unto their God. Whosoever shall harden his heart and transgress my law shall be put to death. The earth standeth for ever. I counsel thee, let all thy people be gathered together. They found maidens coming out to draw water. All this I give thee, if thou wilt fall down and prostrate thyself before me. A righteous man careth for the life of his beast. Evermore Jahweh supports all who fall. While he was yet speaking one of his servants came and said, We are undone—all of us.



## § 47. THE ADJECTIVE. COMPARISON.

1. *Comparative Degree.* The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. מִן, as, *Better than wine* טוֹב מִיַּין, lit. *good away from*, or in distinction from *wine*; *Sweeter than honey* מְתוֹק מִדְּבַשׁ. (Cf. the modern Greek construction of ἀπό—with the accus.—after a comparative; e. g. καλλίτερος ἀπὸ τοὺς ἄλλους *better than the others*). So בְּכָר מִמֶּךָ הַדָּבָר *the matter is too hard for thee*. מִן is similarly used with verbs אֶגְדֵּל מִמֶּךָ *I will be greater than thou*; קִטַּנְתִּי מִכָּל הַחֲסָדִים *I am less than* (i. e. too insignificant for, unworthy of) *all the mercies*, &c.

2. *Superlative Degree.* a) The superlative is also expressed by the positive raised into a position of isolation, as, for example by having the *Art.* prefixed, or by being distinguished by a suffix, or by being in the Gen. relation, as *He is the greatest* הַגָּדוֹל הוּא lit. *the great one* (among those referred to), קָטַן בְּנָיו *the youngest of his sons*, (*his youngest son*), מִגְדוֹלָם וְעַד־קִטְנָם *from the greatest of them to the least of them*.

b) Absolute superlativeness is expressed variously, as by the word מְאֹד *very, exceedingly* (טוֹב מְאֹד *good exceedingly*) or בְּמְאֹד or עַד־מְאֹד or מְאֹד מְאֹד; or by the repetition of the word expressing the quality, קֹדֶשׁ קֹדָשִׁים *holy of holies* = *most holy*, עֶבֶד עֲבָדִים *the most abject slave*. שִׁיר הַשִּׁירִים *the best or most glorious of songs*: cf. *the Book of books*.

<i>I am taller than he</i>	גְּבוּהָ אֲנֹכִי מִמֶּנּוּ
<i>he is taller than his wife</i>	הוּא מְאֻשְׁתּוֹ „
<i>too little to be—</i>	קָטַן מִהְיוֹת
<i>his eldest son</i>	בְּנוֹ הַגָּדוֹל
<i>his youngest daughter</i>	בִּתּוֹ הַקְּטַנָּה

<sup>1</sup> Unlike other 3<sup>rd</sup> class nouns of the 2<sup>nd</sup> declension § 29, קֹדֶשׁ *holiness* and שֹׁרֵשׁ *a root*, form their plural not קָ and שָׁ but קֹדָשִׁים (*godhāshim*, not *qā*) and שֹׁרָשִׁים (*sho*)—also written "קָ" (*q°*) and "שָׁ", like gutturals (תְּדָשִׁים).

קָשַׁב <i>Hiph.</i> to give attention	עָזַז strong
מִשְׁכָּן dwelling place ( <i>pl.</i> וָת) <sup>1</sup>	שֵׁכָם shoulder ( <i>suff.</i> שְׁכָמוֹ)
עָרוּם cunning	חַיָּה beast, animal
מַעְלָה (מַעַל with הָ, loc.) upwards	יָפָה ( <i>f.</i> יָפֵה) fair
חֵלֶב fat	שָׁכַל to be bereaved: <i>Pi.</i> to
רָכַשׁ gain, property	קָדַם east [make childless
דָּנְיָאֵל (later דְּנִיָּאל) Daniel	

## EXERCISE.

קַח נַפְשִׁי כִּי לֹא-טוֹב אֲנִכִּי מֵאַבְתָּי: 2 מִה־מָּתוֹק מִדְּבַשׁ וּמִה  
 עֹז מֵאָרִי: 3 אֶהֱבֵה יְהוָה שְׂעָרֵי צִיּוֹן מִכָּל מִשְׁכְּנוֹת יַעֲקֹב: 4 טוֹב  
 יוֹם הַמָּוֶת מִיּוֹם הַיּוֹלָדוֹ: 5 וְאִין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ  
 מִשְׁכָּמוֹ וּמַעְלָה גְבוּהַ מִכָּל-הָעָם: 6 הִיָּפָה בְּנָשִׁים: 7 הִנֵּה שָׁמַע  
 מִזְבַּח טוֹב: 1 לְהִקְשִׁיב מִחֵלֶב אֵילִים: 8 כָּאֲשֶׁר שָׁפְלָה נָשִׁים חֲרָבָה  
 בִּן-יִשְׂרָאֵל מִנָּשִׁים אֲמָד: 9 וְנִבְחַר מוֹת מַתִּיִּים לְכָל-הַנְּשָׂאִים  
 מִן-הַמִּשְׁפָּחָה הָרְעָה הַזֹּאת: 10 וְעַתָּה יְהוָה קַח-נָא אֶת-נַפְשִׁי  
 מִמֶּנִּי כִּי טוֹב מוֹתִי מַתִּי: 11 אַעֲשֶׂה אוֹתָךְ לְגוֹי־עַצוֹם וְרַב מִמֶּנּוּ:

And the serpent was more cunning than all the beasts (*sing.*) of the field which God had made. ✓ He has slain men more righteous than he. ✓ Thou art wiser than Daniel. A living dog is better than a dead lion. And that man was greater than all the children of (the) East. And he loved Joseph more than all his sons, for a son of old age *was* he to him. And he lifted up his eyes and saw his brother, the son of his mother, and he said, Is this your youngest brother, whom ye mentioned (*said*) to me? ✓ And he had two daughters, and the younger was fairer than the elder. ✓ The greatest *men* of the city. ✓ There was not left to him except the youngest of his sons. And their gain was too much for dwelling together, and the land was not able to bear them.

<sup>1</sup> Inf. cstr. here practically = noun: *obedience, attention*. Usually, in this construction, without ל (cf. here שָׁמַע), sometimes with ל (cf. לְהִקְשִׁיב). In the statement "it is better to dwell in the corner of the housetop" &c., which occurs twice, Prov. 25. 24 has טוֹב שְׁבֶתָה, 21. 9 has טוֹב לְשֶׁבֶתָה.

## § 48. THE NUMERALS.

1. *The Cardinal Numbers.* 1) The numeral *one* אֶחָד *m.*, אַחַת *f.* is an adj. agreeing in gender with its noun and standing like other adjj. *after* it, as אֶחָד אִישׁ *one man*; אַחַת אִשָּׁה *one woman*.

2) The number *two* שְׁנַיִם *m.* שְׁתֵּי *f.* (cstr. שְׁנֵי, שְׁתֵּי) is a noun, and agrees in gender with the word which it enumerates, as שְׁנֵי אָנָשִׁים *two men*; שְׁתֵּי נָשִׁים *two women*.

The curious form שְׁתֵּי (*sh'táyim*: *t*, not *th*) has perhaps been shortened from a fuller fem. form שְׁתַּיִם or שְׁתַּיִם to שְׁתֵּי, and then conformed to שְׁתֵּי on the analogy of *m.* שְׁנַיִם. Or the pronunciation may point to some such form as אֶשְׁתֵּי (with prosthetic א, cf. אַרְבַּע *four*, from root רבע seen in רְבִיעִי *fourth* § 5. 5) in which case the *daghesh* is primarily *lene*, not *forte*.

3) The other numerals from 3 to 10 are nouns and *disagree* in gender with the words which they enumerate, the formal fem. going with the real mas. noun and *vice versa*, as שְׁלֹשָׁת בָּנִים *three sons*; שְׁלֹש בָּנוֹת *three daughters*.

This curious construction is perhaps to be explained by the fact that these units were originally abstract nouns in the fem.: *three sons* = *a triad* (שְׁלֹשָׁת cstr.) *of sons*. Then the orig. construct came to be used also appositionally in the absolute, *a triad, sons*, or *sons, a triad* (שְׁלֹשָׁה בָּנִים or "ב"ש" i. e. practically adjectivally, *sons three*; and now that it was felt necessary to differentiate the genders, the already familiar fem. would be retained for use with masc. nouns, as the more important and numerous class; and a masc. would be formed to go with fem. nouns. It is also possible that the principle of dissimilation may have played some part (cf. § 35, 1).

4) The *tens* are the plurals of the units (e. g. שָׁלוֹשׁ 3, שְׁלֹשִׁים 30) except עֶשְׂרִים which is the plur. of *ten* עָשָׂר, there being a distinct word for *hundred* מֵאָה. The *tens* end in *im* alike with masc. and fem. nouns.

5) The numerals 2—10, which are nouns, stand most commonly in the *cstr. state* before the word which they enumerate, see above 2), 3); they may be used *in apposition* with their word, and then they stand either before or, chiefly in later style, after it; e. g. *five sons* חֲמִשָּׁת בָּנִים or חֲמִשָּׁה בָּנִים. The other numerals viz. those from 11 to 19 and the tens are used only in apposition with their

word, and stand chiefly before, though sometimes, after it; e. g. *fifteen sons* חֲמִשָּׁה עָשָׂר בָּנִים.

6) The units require the noun enumerated in the plural e. g. תִּשְׁעַ שָׁנִים *nine years*, the tens usually take the noun in the singular when they stand before it, always in the plur. when after it (Gen. 32. 15f.). The numbers 11 to 19 usually take the plur. except with a few common nouns like יוֹם *day*, שָׁנָה *year*, אִישׁ *man*, נַפֶּשׁ (*soul*) *person*, &c, and collectives: e. g. 19 *cities* (עִיר *f.*) תִּשְׁעֵ-עָשָׂרָה; but 19 *men* תִּשְׁעֵה-עָשָׂר אִישׁ.

7) In Numbers composed of tens and units such as 23 the order may be *three and twenty*, שְׁתַּיִם וְשָׁלֹשׁ שָׁנָה *sixty two years*, but also *twenty and three*, עָשָׂרִים וְשָׁלֹשׁ שָׁנָה, and sometimes the noun is repeated with both, as *three years and twenty year* (by 6), as, שְׁנָה חֲמִשׁ שָׁנִים וְשִׁבְעִים שָׁנָה *seventy five years*; or again עָשָׂרִים שָׁנָה וְשִׁבְעַ שָׁנִים *twenty seven years*.

<i>With the Masculine.</i>		<i>With the Feminine.</i>		
	Absol.	Cstr.	Absol.	Cstr.
1	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשֶׁת	שְׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
6	שֵׁשָׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שִׁבְעַ	שִׁבְעַ
8	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה	שְׁמוֹנֶה
9	תִּשְׁעָה	תִּשְׁעַת	תִּשְׁעַ	תִּשְׁעַ
10	עָשָׂרָה	עָשָׂרַת	עָשָׂר	עָשָׂר
11	{ אחד עָשָׂר		אֶחָת עָשָׂרָה	
	{ עֶשְׂרִי עָשָׂר		עֶשְׂרִי עָשָׂרָה	
12	{ שְׁנַיִם עָשָׂר		שְׁתַּיִם עָשָׂרָה	
	{ שְׁנֵי עָשָׂר		שְׁתֵּי עָשָׂרָה	
13	שְׁלֹשָׁה עָשָׂר		שְׁלֹשׁ עָשָׂרָה	
14	אַרְבָּעָה עָשָׂר		אַרְבַּעַת עָשָׂרָה	
	&c.		&c.	

20	עשרים	60	ששים
30	שלשים	70	שבעים
40	ארבעים	80	שמנים
50	חמשים	90	תשעים
100	מאה <i>fem., cstr.</i> מאת, <i>plur.</i> מאות <i>hundreds.</i> / - = מאת /		
200	מאתים <i>dual</i> (for מאתים).		= מאת מאתים
300	שלש מאות, 400 ארבע מאות, &c.		
1000	אלף <i>masc.</i>		
2000	אלפים <i>dual.</i>		
3000	שלשת אלפים, 4000 ארבעת אלפים, &c.		
10000	{ רבבה <i>pl. regular</i> , רבבות. רבוא, רבוא <i>pl.</i> רבאות and רבות (later forms).		
20000			
	רבותיים <i>dual.</i>		

8) The word **מאה** *hundred* may be used either in the *cstr.* or *abs.* in the *sing.*—most often in *abs.* e. g. בן־מאה שנה (son of i. e.) *a hundred years old* (also מאת); in *du.* and *plur.* only in *absol.* The word **אלף** *thousand* is used in the *cstr.* also, though rarely, even in the *plur.* (אלפי).

9) The *du. fem.* of the num. is used to express repetition, **שבעתים** *seven times, sevenfold*. A few take suffixes **שנינו** *we two*, **שלתם** *they three* &c. (*sheloshtām*).

2. *The Ordinal Numbers.* The ordinal numbers from 1 to 10 are adjectives and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these:—

First	ראשון <i>fem.</i>	ראשונה	sixth	ששי
second	שני „	שנית	seventh	שביעי
third	שלישי „	שלישית, ייה—	eighth	שמיני
fourth	רביעי „	&c.	ninth	תשיעי
fifth	חמישי or חמישי „	„	tenth	עשירי

E. g. on the seventh day **השביעי** *ביום*: in the eighteenth year of the king **למלך שנה עשרה** *בשמונה* or **בשנת שמונה *עשרה* *למלך*.**

3. Fractions may be expressed by feminine forms of the ordinals: e. g. **שלישית** *a third*: in a few cases also by *segholate* forms, e. g. **רבע** and **רבע** *a fourth*, **חמש** *a fifth*: *a half* is **חצי** § 45. 3.



עו she-goat; <i>pl.</i> עזים	גמל camel: <i>pl.</i> גמלים (§ 43. 4)
בלא imprisonment	בקע to break through
שאב to draw (water)	חצר court ( <i>noun</i> )
דור generation ( <i>pl.</i> ים and oftener וות)	

## EXERCISE. TRANSLATE.

ויאמר אל־אביו את־שני בני תמית אם־לא אביאנו אליך: 2 ויָקַח מִנְחָה לְאָחָיו עֲזִים מֵאֲתָם וְאִילִים עֲשָׂרִים וְגַמְלִים מִנִּיקוֹת וּבְנֵיהֶם שְׁלֹשִׁים: 3 וַיְהִי בְּאַחַת וְשֵׁש־מֵאוֹת שָׁנָה לַחַיּוֹ בַּחֹדֶשׁ הַשְּׁנִי בְּשִׁבְעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ יָבִשָׁה הָאָרֶץ: 4 בְּשִׁלְשִׁים וְשִׁבְעַ שָׁנָה בְּשָׁנִים עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וְשִׁבְעָה לַחֹדֶשׁ נָשָׂא מֶלֶךְ בְּבֵל אֶת־רֹאשׁ מֶלֶךְ יְהוּדָה מִבֵּית כְּלָא: 5 וַיִּבְקְעוּ שְׁלֹשֶׁת הַגְּבֻרִים בְּמַחֲנֶה הָאֵיב וַיִּשְׁאָבוּ־מִים וַיָּבֹאוּ אֵלָיו וְלֹא אָבָה לְשִׁתּוֹתָם: 6 טוֹב יוֹם בְּחֻצְרֶיךָ מֵאֶלֶף: 7 וַרְדּוּ מִכֶּם חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם רִבְבָה יִרְדּוּ: 8 וַיֹּאמֶר אֲלֵיהֶם צֵאוּ שְׁלֹשְׁתֶּכֶם וַיֵּצְאוּ שְׁלֹשְׁתָּם: 9 וַיְהִי אַחֲרֵי־זֹאת מֵאָה וָאַרְבָּעִים שָׁנָה וַיֵּרָא אֶת־בְּנָיו וְאֶת־בְּנֵי בְנָיו אַרְבַּעַה דְּרוֹת: 10 וַיִּמְלֹךְ־שָׁם שִׁבְעַ שָׁנִים וַשִּׁשָּׁה חֳדָשִׁים וּשְׁלֹשִׁים וּשְׁלוֹשׁ שָׁנָה מֶלֶךְ בִּירוּשָׁלַם:

His five brothers and three sisters went with him to the house of their father. The queen reigned sixty four years and died aged eighty two: she had four sons and five daughters; her husband died in the forty second year of her life and the twenty fourth of her reign. And there were born unto him three sons and seven daughters, and his substance was six thousand sheep, and four thousand camels, and seven hundred asses. The days of the years of my life have been four and seventy years. There were a hundred and twenty seven cities in his land, and in one of those cities there were a hundred and twenty thousand people. The half is better than the whole. And one said to the other, Let the two of us swear in the name of our God: so they sware—the two of them.

<sup>1</sup> יום unexpressed

## § 49. PARTICLES.

1. The particles are mostly nouns, either entire or oftener disintegrated, though some are proper interjectional or demonstrative expressions.

Being nouns they must be considered, when in relation, to be in the *construct* state, and the word following them, (or as we say, governed by them) in the Genitive. The *case* in which, being nouns, they must also stand, will vary according to many circumstances; but as the language does not mark the case endings, this is of less consequence at first.

2. 1) Some particles are so much worn down and feeble that they cannot stand in the sentence alone, but require the support of a noun or pronoun, to which they prefix themselves; while again others as the precative particle **נָא** are inseparable affixes. The punctuation of the important prepositional fragments **ב**, **ב**, **ל**, **מִן**, and of the conjunction **ו**, has already been given, §§ 14–15.

2) Another important inseparable prefix is the interrogative particle **ה**, the pointing of which varies:—

- a) Its usual pointing is **הַ**, as **הַזֶּה** *is this?*
- b) Before simple sh'wa it is **הֶ**, as **הֶמַּעַט** *is it little?* occasionally followed by *Dag. forte*; otherwise it is not infrequently marked by *Methegh*.
- c) Before Gutturals (except when they have **ַ** or **ִ**) it is also pointed **הֶ**, often marked by *Methegh*, as **הֶאֱלֵךְ** *shall I go?*
- d) Before Gutt. with **ַ** or **ִ**: it is **הֶ**, as **הֶהָיָה** *whether it be strong?*

3. *Suffixes to Particles.* The pronominal suffixes to the particles will be found on the following pages: **לִּי** and **בִּי** (p. 51) **מִן** (p. 53) **אֵלַי**, **עָלַי**, **עָדַי** (p. 70) **בִּי** (p. 87) **אֵת** art. (p. 75) **אֵת** prep., **עִמָּם** and **הֵנָּה** (p. 142) **יָשׁ** (p. 130) **אֵין** (p. 136).

Notice the fondness of particles for *ā* in suffixes, where nouns have *e*, e. g. 2. *f. s.* and 1. *p. l.* **לָנוּ**, **לָךְ**.

4. *Adverbs.* a) In addition to the adverbs already met with in the course of the book may be mentioned the following:

אֵי, אֵיךָ, אֵינָהּ *where?* (with suff. אֵיכָּה *where art thou?* אֵי *where is he?* (אֵים). אֵימָה, אֵינָהּ *whence?* אֵיךָ *whither?* אֵיךָ *how? how!*

b) Some advbs. directly connected with nouns, end in ך, which may have been an old accus. ending: e. g. יוֹמִים *by day*, רִיקִים *in vain* or (with) *empty (hands)*, חֲנֹם *for nothing* or *in vain* (from חֵן *grace*). In some words this ך has passed into ם (§ 2. 2. 1): e. g. פֶּתָאִם *suddenly*, שְׁלֹשִׁים *the day before yesterday* (three days ago, from שְׁלֹשׁ *three*).

c) The noun סָבִיב *circuit* is mostly used as advb. and preposition *round about* (e. g. יְהוָה סָבִיב לְעַמּוֹ *Fahweh is round about His people*). As a preposition it always takes the plur. form, sometimes masc., e. g. סָבִיבֶיךָ *round about thee*, more often fem. סָבִיבוֹתֶיךָ.

5. a) *Conjunctions*. אִם *if*; אוֹ *or*; אוֹ ... אוֹ *or ... or* אִם ... אִם *whether ... or*; גַּם *also*; גַּם ... גַּם *both ... and*; גַּם לֹא ... גַּם לֹא *neither ... nor*.

b) *But* is frequently expressed by *waw*: e. g. *But of the tree thou mayst not eat* וּמִן־הָעֵץ לֹא תֹאכַל. A stronger *but* is אֲוָלָם. *But after a negative is* אִם; e. g. He walks *not* in the counsel of the wicked, *but in the law of Fahweh is his delight* כִּי אִם בְּתוֹרַת יְהוָה חֲפָצוֹ.

c) Questions, direct and indirect, are usually introduced by the particle הֲ; disjunctive questions — (*whether*) ... *or* — by אִם ... הֲ; e. g. הֲלֹנּוּ אֵתָּה אִם לְצָרֵינוּ (*whether*) *art thou for us or for our enemies?*

For *final* clauses, see § 23. 6 (cf. § 46. II. 5 a). לְמַעַן may also be used with *inf. cstr.*: e. g. לְמַעַן יֵדַעַת כָּל־עַמֵּי הָאָרֶץ *that all the peoples of the earth may know*.

d) In oaths, אִם = *certainly not*, and אִם לֹא = *certainly*: e. g. אִם־אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה *I shall assuredly not do this thing*. (The idiom is readily explained on the assumption of an ellipse: e. g. “*cursed be I, if I do this thing*”). אִם יִהְיֶה טֵל *certainly there shall not be dew*. אִם־לֹא הָאָרֶץ לְךָ תִּהְיֶה *surely the land shall be to thee for an inheritance*. We may trace the origin of this usage in the fuller form of sentence which occasionally occurs: e. g. כֹּה יַעֲשֶׂה־לִּי אֱלֹהִים וְכֹה יוֹסִיף אִם־לֹא שְׂרָצָבָא תִּהְיֶה *so shall God do to me and more also*

(lit. and so shall he add) if thou do not become captain of the host (i. e. I swear that thou shalt become).

e) Some prepositions become conjunctions by the addition of אֲשֶׁר; e. g. אַחֲרֵי אֲשֶׁר (cf. *après que*).

6. *Interjections* אַח אָהָה *ah!* אוי *woe!* הוי *ah, alas, ha!* הֵם (even pl. הֵם, as if הֵם were imper.) *hush!* מִי יִתֵּן (who will give? =) *O that! would that!* e. g. מוֹתֵי מִי יִתֵּן *would that I had died, far be it!*—lit. *ad profanum!* ה loc. (as an exclamation: but also in construction, thus אֶת־יְהוָה לָנוּ מַעֲזוֹב *far be it from us that we should forsake Jahweh*).

עֲתַר (*Qal*) *Hiph.* to entreat בָּרַח to flee  
שָׂאוֹל Saul הִנֵּה to moan, muse, meditate  
עָוֹן guilt, punishment יָעֵף to be weary, faint (§ 39. 2. 2a)  
יָעֵף weary, faint יָגַע, יִגַּע toil, grow weary (§ 39. 2. 2a)

## EXERCISE. TRANSLATE.

אָנָּה אֵלֶּךְ מְרוּחֶךָ: 2 מֵאֵין יָבֹא עֲזָרִי: 3 וַיִּבְכֶּה וְכֵה אָמַר בְּלִבָּתּוֹ  
מִי יִתֵּן מוֹתֵי אָנֹכִי תַחַתֶּיךָ בְּנִי: 4 תְּלִילָה לִי יִהְיֶה מַעֲשֵׂתִי זֹאת  
הַיָּדִים הָאֲנָשִׁים הַהֵלֶכִים בְּנִפְשָׁתָם: 5 הֶעֱתִירוּ לַיהוָה אֱלֹהֵיכֶם  
וַיִּסַּר מִעָלַי אֶת־הַמּוֹת הַזֶּה: 6 אִם־לֹא אֶל־בֵּית־אָבִי תֵּלֶךְ וְלִקְחָתָ  
אִשָּׁה לְבָנִי: 7 אִם־אֶקַּח מִכָּל־אֲשֶׁר־לְךָ: 8 מִה־טוֹב לָכֶם הַמְּשַׁל  
בָּכֶם שְׂבָעִים אִישׁ אִם־מְשַׁל בָּכֶם אִישׁ אֶחָד: 9 וַיִּשְׁבַּע לָהּ  
שָׂאוֹל בֵּיהוָה לֵאמֹר חַי־יְהוָה אִם־יִקְרַךְ עוֹן בְּדַבַּר הַזֶּה וְתֹאמַר  
הָאִשָּׁה אֶת־מִי אֶעֱלֶה־לְךָ וַיֹּאמֶר אֶת־שְׂמוּאֵל הַעֲלִי־לִי וְתִרְאֵה אִשָּׁה  
אֶת־שְׂמוּאֵל וְתוֹעֵק בְּקוֹל גָּדוֹל וַיֹּאמֶר לָהּ הַמֶּלֶךְ אֶל־תִּירְאִי כִּי  
מִה רֹאית וְתֹאמַר הָאִשָּׁה אֱלֹהִים רֹאיתִי עֲלִים מִן־הָאָרֶץ:

✓ And he said to her, My daughter, wilt thou go with this man, or wilt thou stay with me? and she said, Alas, my father, I cannot stay with thee. Whither shall I flee from thy presence? ✓ Art thou my son or not? O that we had died by the hand of our God in the land of Babylon, when

<sup>1</sup> We may assume an ellipse of *shall I drink*  
at the cost (here risk) of.

<sup>2</sup> Beth pretii,

<sup>3</sup> קָרָה with suff.

we sat and wept by the waters thereof. ✓ I have sworn in mine anger—ye shall not enter into my rest. ✓ This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, in order that thou thyself mayst observe to do according to all that is written therein, and that thou mayst speak of it to thy children after thee, when thou sittest in thine house and when thou walkest by the way. God never grows faint or weary: if ye believe in him, how can ye say, My way is hidden from my God? for he remembereth that we are dust, and evermore he giveth strength to the weary who put their trust in him.

---



# VOCABULARY.

ENGLISH AND HEBREW.

## A.

Abigail, אַבִּיגַיִל.

Abimelech, אַבִּימֶלֶךְ.

able be, יָכַל; *impf.* § 39.

Abraham, אַבְרָהָם.

Abram, אַבְרָם.

abundance 1 הַמְּזוֹן 1.

according to, כְּ prep.

acquire to, קָנָה.

add to, יָסַף *perf.* and *ptc.* in *Qal*; other parts in *Hiph.* See § 39.

adversary, צָר 2. § 43.

advise, (See counsel).

afflict to, עָנָה *Pi.*; affliction 2 עֲנִי § 45.

after, behind, אַחֲרַי, אַחֲרֵי; אַחֲרֵי  
after me &c. See p. 70.

afterwards, אַחֲרֵיכֵן, אַחֲרָה.

again, עוֹד; and she *again* bore  
וַתֵּלֶד &c. See § 39; (still).

aged, vb. and adj. זָקֵן; old age  
זְקִינִים, זְקִינָה.

alas! אַח, אַחָה.

all, כָּל 2. § 43.

allow to, נָתַן, *acc.* and *inf.*

alone, לְבַד 2. § 43. See בַּד in  
Lex. *I alone* אֲנִי לְבַדִּי &c.

also, גַּם; both...and also, גַּם...גַּם.

altar, מִזְבֵּחַ, see sacrifice.

among, amongst, (midst).

and, וְ, § 15; both... and, וְ... וְ  
(also).

angel, messenger, מַלְאָךְ 1.

angry be, חָרָה, קָצַף, used im-  
pers.: he was angry לוֹ חָרָה.

anger, אָף (אֲנָף): suff. אָפִי § 43. 4.

anoint to, מָשַׁח; Messiah מָשִׁיחַ 1.

another, אֲחֵר; one another... אִישׁ  
אֲחֵר. See p. 150.

any, (all); not any, none, לֹא...כָּל.

appear to, *Niph.* of *see*.

appearance, מֵרָאָה, § 45.

approach to, (draw near).

arise to, קָם, § 40.

ark, תֵּבָה, (*e* firm).

ark (of covenant), אֲרוֹן, with art.  
הָאֲרוֹן.

arm, זְרוּעַ *f.* (generally); pl. *im, 6th.*

army, חֵיל § 41, (force).

arrow, חֵץ 2. § 43.

as, like כְּ (See p. 87); as, when כַּאֲשֶׁר.

ascend to, (go up).

<sup>1</sup> The figures 1, 2, 3 after nouns indicate the Declensions.

ashamed be בוש § 40.  
 ashes, דָּשָׁן 2. *i*.  
 aside turn to, סוּר, § 40.  
 ask to, שָׁאַל, § 36.  
 ass, he-ass הָמוֹר; she-ass אֶתוֹן 1.  
 assemble, קָהַל *Hiph.*; (gather).  
 assembly, עֵדָה 1., מִקְרָא.  
 atone to, כָּפַר *Pi.* § 26. 1 a;  
     pass. *Pu.*; for עָל.  
 avenge to, נָקַם; *Niph.* be avenged,  
     avenge oneself.  
 awake to, יָקַץ *perf.* not in use;  
     *impf.* יִיקֶץ; *perf.* הִקִּיץ *Hiph.*  
     of קוּץ.

## B.

bad, רָע 1. § 43.  
 bank, שָׂפָה 1. (lip).  
 bark to, נָבַח.  
 Baal, בָּעַל 2.  
 be to, הָיָה, § 45.  
 bear to, carry, נָשָׂא; (lift up).  
 bear to, bring forth, יָלַד; § 39.  
     be born, *Niph.*; beget, *Hiph.*;  
     a boy יָלַד 2., girl יָלְדָה 2.;  
     kindred מוֹלָדֶת, § 29. 2.  
 bear a, דָּב 2. § 43.  
 beast, חֵיָה (cattle).  
 beauty, יָפִי 2. § 45 (fair).  
 bed, מִטָּה (stretch); מִשְׁכָּב 1. (lie).  
 befall to, קָרָה, קָרָא, § 38. 5.  
 before (face).  
 beget to, (bear).  
 begin to, חָלַל *Hiph.* (הֶחֱלַל); pass.  
     *Hoph.*; beginning תְּחִלָּה.  
 beguile to, נָשָׂא *Hiph.*  
 behind, (after).  
 behold, הִנֵּה, הֵן 2. § 43; *behold*

*I (me) הִנֵּנִי; behold we (us) הִנֵּנוּ.*  
 See p. 142 note 1. Very often  
     followed by the *participle*.  
 believe to, אָמַן *Hiph.*; ל' of pers.  
 belly, גִּחּוֹן 1.; בֶּטֶן 2. *i.* (womb).  
 beneath, instead of, תַּחַת 2.; plur.  
     suff. תַּחְתִּי &c., rarely sing. ex-  
     cept תַּחְתָּם, § 36. 2.  
 bereaved be, שָׁכַל *st.*  
 beside, אֶצֶל, — *me* אֶצְלִי, § 35. 2.  
 Bethel, בֵּיתֵאל.  
 between, בֵּין 2., § 41; *between me*  
     *and thee* וּבֵינֶךָ; *between me*  
     *and you* וּבֵינֵיכֶם —.  
 beware to, *Niph.* of keep.  
 beyond, (region b.), other side  
     עֵבֶר.  
 bind to, saddle, חָבַשׁ, אָסַר.  
 bird, fowl, עוֹף 2.; גִּפְּזִים, pl. גִּפְּזִים.  
 bitter, to be, מָר *st., impf.* יָמַר. § 42.  
     bitter, מָר 1., § 43.  
 bless to, בָּרַךְ *Pi.*; pass. *Pu.* § 36.  
     blessed, בָּרוּךְ; blessing בְּרָכָה 1.  
 blind, עוֹר 3.  
 blood, דָּם 1.; *pl.* blood shed;  
     with heavy suff. דָּמָכֶם.  
 blot out to, destroy, מָחָה; pass.  
     *Niph.*  
 boil to, cook, בָּשַׁל *Pi.*  
 bone, עֵצִים 2. *f.*; *pl.* *im* and *oth.*  
 book, סֵפֶר 2.  
 bosom, חֵיק 2., § 41.  
 both, שְׁנַיִם (two); with Suff. *both of*  
     *us, we both* שְׁנֵינוּ &c. § 48. 1. 9.  
 bottle, חֶמֶת 2.  
 bow a, קָשַׁת 2. *f.*  
 bow down to, כָּרַע; trans. *Hiph.*  
 boy, (bear).

bread, לֶחֶם 2.

broad be, רָחַב *st.*; broad רָחַב 1.;

breadth רָחַב 2.

break to, שָׁבַר; *pass. Niph.*;

broken נִשְׁבַּר; b. in pieces *Pi.*

break down to, פָּרַץ.

break to (of day), עָלָה, day-break

שָׁחַר 2.

breath, נְשָׁמָה 1.

brightness, נֹגַה 2.

bring to, *Hiph.* of *come*.

bring down to, *Hiph.* of *go down* &c.

bring out to, *Hiph.* of *go out*.

bring up to, *Hiph.* of *go up*.

bring up to = to rear, גָּדַל *Pi.*

brook, נַחַל 2.

brother, אָח. See p. 153.

buck, he-goat, תַּיִשׁ 2., § 41.

build to, בָּנָה, § 44.

burn to, שָׂרַף; *pass. Niph.*; *with fire*, בָּאֵשׁ.

burnt-offering, עֹלָה.

bury to, קָבַר; *pass. Niph.*; grave

קָבַר 2. *i.*, קְבוּרָה grave, burial.

but, כִּי אִם § 49. 5. 2.

butler, butlership מִשְׁקָה § 45.

buy to, acquire, קָנָה, (*possess*).

buy corn to, שָׁבַר.

by, (of cause), מִן, § 14, 15.

by (beside), עַל, p. 70.

## C.

calamity, אֵיד 2., § 41.

calf, עֵגֶל 2.; *f.* עֵגְלָה, § 35.

call to, cry, קָרָא *dat.*; *he called*

*him Adam* קָרָא לוֹ אָדָם; *he*

*called his name Adam* קָרָא אֶת-

שְׁמוֹ אָדָם; *he was called Adam*

נִקְרָא לוֹ אָדָם, § 43. 5.

captain, שָׂר (prince).

to capture (a city), לָכַד.

carcase (corpse).

care take to, *Niph.* of *keep*.

cast to, throw, שָׁלַךְ *Hiph.*; *pass.*

*Hoph.*, § 27, 2.

cast lots to, (fall).

cattle, בְּהֵמָה 1.; *cstr. s.* בְּהֵי; *cstr.*

*pl.* בָּהֵ. See p. 154.

cave, מְעָרָה 1., *a firm*.

cease to, חָדַל, *st.*; *he ceased speak-*  
*ing* חָדַל לְדַבֵּר.

cedar, אֲרִז 2.

Chaldees, כַּשְׁדִּים.

chamber, חֲדָר 2 *m.*

change to, חָלַף *Pi.*

cheek, לָחִי 2., § 45.

cherub, כְּרוּב.

child, יֶלֶד 2.; עוֹלָל 1.; עוֹלָל 3.;

*children of Israel* בְּנֵי יִשְׂרָאֵל

(son).

choose to, בָּחַר; *acc.* בָּ.

city, עִיר 2. *f.*; *pl.* עָרִים, p. 153.

clean be to, טָהַר *st.*; clean

טָהוֹר 1.

cleave to, דָּבַק *st.*; *to* ב.

clothe oneself to, put on, wear,

לָבַשׁ *st.*, *acc.*; *clothe* (another)

*with—*, *Hiph.*, *two accus.*

cloud, עָנָן 1.

cold, adj. קָר 1. § 43; noun קָר 2.

colt, עֵיר 2. § 41.

come to, come in, enter, go in,

בּוֹא; bring *Hiph.*; *pass. Hoph.*;

entrance מְבּוֹא 1.

comfort to, נָחַם *Pi*; *pass. Pu.*

command to, צוה *Pi.*; pass. *Pu.*;  
 a command מִצְוָה 1.  
 commit to, entrust (oversee).  
 compassion, to have, רחם *Pi.*,  
 (pity), § 36.  
 conceal to, (hide).  
 conceive הָרָה; *impf.* 3 *s. f.* with  
 waw cons. וַהֲרָה, § 45. 1. 3.  
 confide to, trust, בָּטַח; in ב.  
 contend to, רִיב, § 40.  
 continually, תָּמִיד.  
 corn, דָּגָן 1., שֶׁבֶר 2.  
 corpse, carcase, נִבְלָה 1.  
 corrupt to, שָׁחַת *Hiph.* (*Pi.*);  
 pass. *Niph.*  
 counsel to, advise, יַעַץ, *impf.*  
 יַעֲצֵן; deliberate *Niph*, *Hithp.*;  
 counsel עֲצָה 1., § 39.  
 count to, number, סָפַר, מָנָה, § 44.  
 count to, impute, reckon, חָשַׁב.  
 country the (field).  
 court a, חָצֵר 1. *c.*, pl. *îm* and *ôth*.  
 covenant a, בְּרִית *f.*; to make a  
 covenant—כָּרַת (cut); establish,  
 fulfil a—, — הִקְיָם (arise).  
 cover to, כָּסָה *Pi.*; pass. *Pu.*; a  
 covering מִכְסָּה, § 45.  
 cow, פָּרָה (ox).  
 create to, בָּרָא; pass. *Niph.*  
 creep to, רָמַשׁ, *impf.* in *o*; creep-  
 ing things, רָמַשׁ 2., *coll.*  
 cross to, pass over, by, עָבַר;  
*Hiph.*, bring over, make go  
 through &c.; a crossing, ford  
 מַעְבָּר 1.  
 cry to, (call).  
 cry out to, צָעַק, וָעַק; a cry  
 צָעָקָה 1.

cultivate to, (serve).  
 cunning, עָרוּם 1.  
 curse to, אָרַר; קָלַל *Pi.*  
 curse a, ban, חָרַם 2.  
 cut down to, cut off, cut, כָּרַת;  
 pass. *Niph.*

## D.

Daniel דְּנִיאֵל, later דְּנִיאֵל.  
 darkness, חֹשֶׁךְ 2.  
 dash in pieces, רָטַשׁ *Pi.*; pass. *Pu.*  
 daughter, בַּת 2. *i.*; *my d.* בְּתִי &c.  
 plur. בָּנוֹת 1. See p. 153.  
 David, דָּוִד, דָּוִד.  
 day, יוֹם 2., § 41. 5; pl. יָמִים, יָמִי.  
 See p. 153.  
 dawn, day-break, שָׁחַר 2.  
 death, מוֹת, § 41 (die).  
 Deborah דְּבוּרָה (= bee).  
 deceive to, (beguile).  
 declare to, (tell); (hear); (count).  
 deep be, עָמַק *st.*; deep adj. עָמֵק 1.  
 See § 43. 4.  
 deliberate to, (counsel).  
 delight in to, חָפֵץ *st.*; *impf.*  
 יִחְפֹּץ, in pause יִחְפֹּץ.  
 delight, pleasure, חָפֵץ 2., § 35.  
 delighting in, adj. חָפֵץ 1.  
 deliver to, נָצַל *Hiph.*; pass. *Niph.*  
 depart to, סוּר, § 40.  
 descend to, יָרַד, § 39.  
 desert, wilderness, pasture, 1. מִדְבָּר.  
 desire to, חָמַד; *impf.* יִחְמַד, pass.  
*Niph.*; חָפֵץ *st.*  
 desolation, חֲרָבָה 2.  
 despise to, קָלַל; to be despised  
 קָל (Qal).  
 destroy to, שָׁחַת *Hiph.* (*Pi.*);

pass. *Niph.*; שָׁמַד *Hiph.* pass. *Hoph.*; (blot out).

dew, טֶל.

die to, מוֹת; to kill, *Hiph.*, *Pô'l.*

(מוֹתָת); pass. *Hoph.*; dead מָת (מוֹתָת)

*ptc.*; death מוֹת 2., § 41.

disease, sickness, חָלִי 2., § 45.

displeased, וָעַף 1.

divide to, בָּרַל *Hiph.*; pass. *Niph.*

do to, (make).

dog, בָּלָב 2.

door, דֶּלֶת 2. *f.*

dove, יוֹנָה *f.* pl. *îm.*

draw near to, approach, קָרַב *st.*;

*Hiph.* bring near, offer, pre-

sent; נָגַשׁ *perf.* used in *Niph.*,

*impf.* in Qal. See § 33. *Hiph.*

bring near; near קָרֹב 1.

dream to, חָלַם; *impf.* יַחְלֹם; a

dream חֲלוֹם, plur. *ôth.*

drink to, שָׁתָה; to give to drink,

water, שָׁקָה *Hiph.*; feast מִשְׁתָּה,

§ 45; a butler, cupbearer, מִשְׁשָׁקָה,

§ 45; cupbearer's office. *same.*

drunk be, שָׁכַר *st.*; strong drink

שֹׁכֵר 1.

drive out to, גָּרַשׁ *Pi.*, pass. *Niph.*

dry be, יָבַשׁ *st.*, § 39; דָּרַב; dry-

land יִבְשָׁה 1.

dumb, אֵלֶם 3.

dust, עָפָר 1.

dwell to, יָשַׁב § 39; שָׁבַן *impf.*

in *o* (p. 80); *Hiph.*, to place;

tabernacle מִשְׁכָּן, *pl. ôth (îm).*

## E.

eagle, נֶשֶׁר 2. *i.*

ear, אָזֶן 2. *f., du.*; give ear, hear-

ken, הִאָּזִין *Hiph.*, denom.; (hear).

earth, land, אֶרֶץ 2. *f.*

earthquake, רָעַשׁ (shake).

east, קֶדֶם; on the east of —

מִקְדָּם ל

eat to, אָכַל, § 35; give to eat,

*Hiph.*; meat, food, (אָכַל 2.),

אָכְלָה 2., מֵאָכַל 1.

Eden, עֵדֶן.

edge, פֶּה, with the edge of the

sword לְפִי חֶרֶב See p. 153.

eggs, בִּיצִים 2., pl. *f.*, § 41. 4.

Egypt, מִצְרַיִם *f.*; Egyptian מִצְרִי,

fem. יֵית —, § 16. 4. 1.

Ehud, אֶהוּד.

elder, זָקֵן 1., (aged); elder, comp.

= greater, (great).

Elijah, אֵלִיָּהוּ (אֵלִיָּה).

Elisha, אֵלִישָׁע.

embrace to, חָבַק *Pi.*

empty, רִיקָם.

end, קֵץ 2., § 43; latter end

אַחֲרִית *f.*

end, be ended, תָּם *st.* § 42; בָּלָה

§ 44; to finish, complete,

*Hiph.* תָּם, *Pi.* כָּלָה; perfect,

תָּם 1., תָּמִים 1.

enemy, אֹיֵב 3.; enmity אִיבָה 2.

enter to, בּוֹא בְּ.

entice, *Pi.* of פָּתָה (to be simple).

entrance, מְבוֹא 1.

escape to, מָלַט *Niph.*; rescue

*Pi.*

establish to, *Hiph.* of קוּם *arise.*

eternity, (ever).

evening, עָרַב 2. *c.*

ever, eternity, עַד 1., עוֹלָם; *for ever*



לְעוֹלָם; *eternal hills* ע' הָרִי; never לע' . . . לא.  
 every, פֶּל, every day כָּל-יוֹם (all); they went *every man* to his house הֵלְכוּ אִישׁ לְבֵיתוֹ.  
 evil, adj. רַע 1., § 43; evil, *n.* רַע, רָעָה 2., § 43; אָוֶן 2., § 41.  
 except, אִם כִּי.  
 extinguished be, נִשְׁתַּחֲוֶה *st.*  
 eye, עֵינַיִם 2. *f.* § 41, *du* עֵינִי; *pl.* עֵינִים  
 fountains (§ 41. 5). עֲזָרָא, Ezra.

## F.

face, faces, פָּנִים 1. *pl.*; before, לִפְנֵי; *before me* לִפְנֵי &c. p. 69; used both of *time* and *place*.  
 fair, beautiful, יָפֶה 1., § 45; beauty, יָפִי 2. fairness  
 fall to, נָפַל, *impf.* in *o*, § 33; let fall, drop, cast (lots), *Hiph.*  
 famine, (hungry).  
 far to be, רָחֵק *st.*; far, adj. רָחוֹק 1.  
 fat כָּרִיא 1.  
 father, אָב irreg. See p. 153.  
 fear to, יָרָא *st.*, § 39, *impf.* יִירָא; *inf.* יִירָא; *pass.* *Niph.*; terrible *ptc.* מוֹרָא; fear יָרָא 2., מוֹרָא 1., § 38; פָּחַד 2.  
 feast, (drink).  
 feast, to hold a (religious), חָגַג, § 42, a (religious) feast חָג 2., § 43.  
 feed to, pasture, רָעָה; shepherd רָעָה.  
 field, שָׂדֶה 1., § 45, *pl.* *ôth* (*im*).

fierceness, (heat), חָרוֹן.  
 fight to, לחם *Niph.*; *with, against* מִלְחָמָה; ל for ב; battle, war מִלְחָמָה, § 29. 3.  
 fill to, (be full).  
 find to, מָצָא; *pass.* *Niph.* § 38.  
 fine, thin, דָּק 1., § 43.  
 finish to, כָּלָה *Pi.*; *pass.* *Pu.* (be ended), also *Qal.*  
 fire, אֵשׁ 2. *f.*, § 43.  
 firmament, expanse, רָקִיעַ 1.  
 first, former, רִאשׁוֹן; at first בְּרִאשׁוֹנָה.  
 fish, דָּג, דָּגָה 1., § 18. 3.  
 flame, לֶהָבֵה 1.  
 flee to, בָּרַח; נוֹם; to put to flight, הִנִּים (*Hiph.*); a refuge מְנוּם 1., § 41.  
 flesh, בָּשָׂר 1.  
 fling to, (cast).  
 flock, צֹאן 2.; עֶדֶר 2.  
 flood (of Noah), מַבּוּל.  
 foe, אֹיֵב (*enemy*).  
 food, אָכַלָה (*eat*).  
 fool, נָבָל 1.; אֲוִיל; folly אֲוִלָּה 2.  
 foot, רֶגֶל 2. *f.*  
 for, conj. כִּי.  
 force, forces, army, חֵיל 2., § 41; also, wealth, valour.  
 ford to, (to cross).  
 ford a, מַעְבָּר.  
 forget to, שָׁכַח; *pass.* *Niph.*  
 fork, מוֹלֵג, 3.; *pl.* מוֹלָגוֹת.  
 form to, יָצַר, § 39; *impf.*; with *waw cons.* נִיּוֹצֵר.  
 forsake to, עָזַב (*leave*).  
 four, § 48; fourth, *ib.*  
 fowl, (bird).

friend, רֵעָה, § 45.

frog, צִפְרֹדֶעַ 3., § 30.

from, out of, prep. מִן, § 14. 2, § 15. 2.

fruit, to bear, be fruitful, פָּרָה; fruit פֶּרִי 2., § 45. 3 b.

full be, מָלֵא *st.*; of, acc.; be filled *with*, *Niph.*, *acc.*; to fill (a thing *with*) *Pi.*, *two acc.*, § 38; fullness, מָלֵא; full, adj. מָלֵא.

## G.

gain to (property), רָכַשׁ; gain, property רָכוּשׁ.

garden, גֵּן 2., § 43.

garment, בִּגְדִי 2. *i.*, suff. בִּגְדִי etc. (not דֶּה). שְׂמֻלָּה 2 and שְׂלֵמָה 2, (by transposition).

gate, שַׁעַר 2.

gatherto, אָסַף, § 34; קִבֵּץ (*Qal*) *Pi.*; assemble, gather themselves, and pass. *Niph.* of both vbs.

gazelle, (beauty), צִי, 2. *i.*, § 45. 3.

generation, דּוֹר 2., § 41, pl. *im, oth.*

genealogies, history, תּוֹלְדוֹת pl. *f.* (bear).

Gentiles, גּוֹיִם, גּוֹי nation.

Gideon, גִּדְעוֹן.

girl, (bear), (lad).

give to, נָתַן, § 33; *dat.*; gift(s) *coll.* מִתָּן 1.

glad be, (joyful).

glorify to, כָּבֵד *Pi.* (be heavy); glory כְּבוֹד 1.

go to, הָלַךְ, § 39; walk, *Hithp.*

go down, יָרַד § 39; *Hiph.* bring down; pass. *Hoph.*

go in, בּוֹא, § 40; bring in, *Hiph.*,

pass. *Hoph.*; followed by ב, אֵל, acc.

go out, יָצָא, § 38, 39; bring out, *Hiph.*; pass. *Hoph.*; of מִן, outgoing, exit מוֹצֵא 1., § 38.

go up, אָלָה; bring up, *Hiph.*; an ascent מַעֲלָה, § 45.

let go to, שָׁלַח *Pi.*

God, אֱלֹהִים *pl.* (sing. in poetry אֱלֹהִי); with inseparable preposition 'לָא &c., (§ 15. 1 b) but 'סָא.

gold, זָהָב 1.

good be, pleasing, agreeable, טוֹב *perf.*; *impf.* יִטֵּב; do good to, do right, *Hiph.*; well, very טוֹב הַיָּמִינִי inf. abs. § 39.

good, adj. טוֹב; good things, goods, goodness טוֹב 2., the best (of), מִיטֵב (only in constr.) 1.

govern to, rule, *over*, מָשַׁל, ב, (king).

grass, גֵּשָׁם 2.; עֹשֶׁב 2.; to sprout (of young grass) הִרְשִׁיא *Hiph. denom.*

grave, (bury).

great be, grow, גָּדַל *st.*; bring up (a child) *Pi.*; magnify, *Hiph.* (*Pi.*); —oneself, *Hithp.*; great גָּדוֹל 1.; greatness גָּדֻל 2.; great רַב 1., § 43, pl. many.

greyhairs, שֵׁיבָה.

groan to, אָנַח *Niph.* § 34.

ground, אֲדָמָה 1.

grow up, (be great).

grow, of grass, (grass); (sprout).

guilty be, אָשַׁם *st.*; suffer, be punished (as guilty) *Niph.*;

guilt אָשָׁם 1., עוֹן 1.

## H.

- half, חֲצִי 2., § 45. 3.  
 halt to, be lame, צָלַע.  
 hand, יָד 1. *f.*, § 18; *your*—יָדְכֶם.  
 hang up to, יָקַע *Hiph.*, הִזְקִיעַ.  
 happen to, (befall).  
 hard be, קָשָׁה; harden, *Hiph.*; hard, severe קָשָׁה 1.; (heavy).  
 hate to, שָׂנֵא, § 38; hatred שְׂנְאָה 2.  
 head, רֹאשׁ, § 41. 5, pl. רִאשִׁים.  
 heal, רָפָא; pass. *Niph.*  
 hear, hearken, obey, שָׁמַע; make be heard, declare, *Hiph.*; (ear); rumour, report שָׁמַע 2.  
 heart, לֵב 1., לֵב 2., § 43 (pl. *ôth* in both).  
 heaven, heavens, שָׁמַיִם 1. pl.  
 heavy be, כָּבֵד *st.*; make heavy, harden; (honour, glorify) *Pi.*; heavy, כָּבֵד 1.  
 Hebrew, עִבְרִי, fem. עִבְרִיָּה. p. 57.  
 heifer, עֵגְלָה 2.  
 help to, עָזַר; help עָזַר 2., § 35.  
 hero, mighty man, גִּבּוֹר.  
 hide to, סָתַר pass., reflex. *Niph.*; act. *Hiph.*; חָבֵא pass., reflex. *Niph.*, *Hithp.*; act. *Hiph.*  
 high be, רוּם; lift up, *Hiph.*; high, lofty רָם 1. *ptc.*  
 hill, mountain, הָר 2., § 43.  
 history, (genealogies).  
 hither, here, adv. הֵלֶם.  
 Hittites, חֲתִיתִים, בְּנֵי־חֵת.  
 ho! הוּי.  
 holy be, קָדַשׁ *st.*; sanctify *Pi.*;—oneself *Hithp.*; holy, saint

- holiness קָדַשׁ 1.; holy place, sanctuary קָדַשׁ, מִקְדָּשׁ 1.  
 honey, דְּבַשׁ 2., § 29. 2.  
 horn, קַרְנֹן 2. *f.*  
 horse, סוּם 2; mare סוּסָה, *f.*  
 host, army, time of service צָבָא 1. pl. *ôth*, § 38. 2.  
 hot be, חָם *st.*; hot חָם 1., § 43; heat חָם 2.  
 house, בַּיִת 2., § 41.; home בֵּיתָה; pl. בָּתִּים. p. 153.  
 how! מָה, § 13. 3; אֵיךְ.  
 howl to, יָלַל *Hiph.*, § 39. 1. 4.  
 hungry be, רָעַב *st.*; hungry, רָעַב; hunger, famine רָעַב 1.  
 hunt to, צוּד; venison צִיד.  
 husband (man).

## I.

- if, אִם.  
 ill, (evil).  
 image, צֶלֶם 2.  
 imagination, יָצַר 2. (form).  
 impute to, reckon, חָשַׁב.  
 in, prep. ב, § 14; into, אֶל, ב.  
 increase to, רָבָה.  
 inhabit to, יָשַׁב § 39. 2. 2b; inhabitant, יָשָׁב.  
 inherit to, יָרַשׁ § 39. 2. 2a, dispossess *Hiph.*; גָּחַל, give to inherit, *Hiph.*; inheritance, גִּחְלָה.  
 iniquity, אָוֶן 2., § 41; (evil, guilt).  
 innocent, נָקִי, (very rarely נִקְיָא).  
 inside, midst, heart, קִרְבִּי 2. *i.*; within the city העִיר בְּקִי; within me בְּקִרְבִּי (midst).  
 instead of, תַּחַת (beneath), p. 121.  
 Israel, יִשְׂרָאֵל.

## J.

Jahweh, (Jehovah), יהוה; perhaps יהיה; usually read אֲדֹנָי p. 41.

Jeroboam, ירבעם.

Jerusalem, ירושלם, (ירושלם), p. 103.

Jezebel, איזבל.

Jonathan, יונתן, יהונתן.

Jordan (the), הירדן.

Joseph, יוסף.

Joshua, יהושע, יהושוע.

journey to, נסע; journey מסע 1.

joyful be, rejoice &c., שמח st.; glad, joyful, ptc.; gladness, joy שמחה 2., also, גיל verb and noun, § 40—41.

Judah, יהודה.

judge to, שפט; to litigate, implead one another Niph.; a judge, ptc. שפט; judgment משפט 1.

just be, righteous &c. צדק st.;

justify Hiph.; — oneself, Hithp.; just, righteous צדיק;

righteousness צדק 2. i., צדקה 1.

## K.

keep to, watch, שמר; keep oneself, take care, beware, Niph.; watchman, ptc. שמר; watch משמר 1.; watch, charge, משמרת, § 29, 3.

key, מפתח 3 (open).

kid, גדי, § 45.

kill to, הרג; Hiph. of die (המית).

kindle to, burn (intr.) יקד, יצת (trans.) Hiph. of יצת (הצית), § 39. 3.

king be, rule מלך, over על, ב;

make one king Hiph.; pass. Hoph.; a king מלך 2.; queen מלכה 2.; kingdom ממלכה &c., § 29. 3.

kiss to, נשק, impf. in a, (also o); with ל; a kiss נשיקה (rare).

kneel to, ברך st.; to make (a beast) kneel, Hiph.; the other parts in sense of "bless"; knee ברך 2. i., f. du. § 29.

know to, ידע, § 39. 2; impf. ידע, imp. ידע, inf. cstr. ידעת; pass. Niph.; inform, make known, Hiph.; pass. Hoph.; knowledge ידעת 2.

## L.

lad, נער 2.; girl, damsel, f. נערה 2.

ladder, סלם.

lady, mistress, נכרת 2. i. See § 29. 3.

lamp, נר.

lance, רמח 2., § 37. 2.

land, (earth).

last, אחרון, (after).

law, instruction, תורה, (teach).

leaf, leafage, עלה 1., § 45. 3.

lean to, rest, press, act. סמך; oneself, Niph.; שען Niph.; upon על.

learn to, למד st.; make learn, teach, Pi., two acc.

leave to, abandon, עזב; pass. Niph.

leave off to, stop, (cease).

left (over) be, remain, שאר; to leave over, let remain, Hiph.; pass. Niph.

left (hand), שמאול.

length, (long).

leopard, נמר 1.

lest, conj. **פִּן**, joined with *impf.*  
lick to, **לָקַק**, § 42.  
lie down to, lie, **שָׁכַב** *st.*; a bed  
**מִשְׁכָּב** 1.; to lie down (of  
beasts) **רָבִץ** *st.*; a stall, rest-  
ing place **מְרִבֵּץ** 3., § 30.  
lie to (speak falsely), **כּוֹב** *Pi.*;  
a lie **כָּזָב** 1.  
life, (live).  
lift up to, bear, **נָשָׂא** (high).  
light be, shine, **אֹר**, *perf.* in *o*;  
give light, *Hiph.*, § 40; light  
**אֹר** 2.; luminary, light **מְאֹר**  
1., pl. *ôth* (*im*).  
light be, swift, **קָל** *st.*, § 42; to  
curse, *Pi.*; lighten, *Hiph.*; light,  
swift **קָל** 1., § 43.  
like, prep. **כִּי** § 14. See p. 87.  
lion, **אַרִי** 2., § 45; young lion **כַּפִּיר**.  
lip, edge, shore, **שֹׁפָה** 1. *du.* § 17.  
listen to (hear), **אָל**, **כִּי**.  
little be, **קָטָן** *st.*, § 22; little **קָטָן**  
1., **קָטָן** 1. — the first form is  
not inflected (found only in  
abs., and *once* in *cstr.*), the  
second is inflected **קָטָנִים קָטָנָה**.  
See § 43. 4.  
little a, some, a few **מְעַט**; a little  
*water, food &c.* **אֶכֶל** **מִ' מַיִם**;  
a few people **מִ' מְתֵי מו'** (also **מְתֵי**  
**מִמֶּסֶפֶר**).  
live to, **חָיָה**, § 45; living **חַי** (from  
root **חָי**, see p. 87); life **חַיִּים**;  
living creature, beast **חַיָּה**.  
lofty be **גָּבִהָה** *st.*; lofty, high **גָּבִהָה**  
1; loftiness, height **גָּבִהָה** 2.  
long be, **אָרַךְ** *st.*; to prolong  
*Hiph.*; long (**אָרַךְ**) only in *cstr.*

**אָרַךְ** (see p. 64), **אָרַךְ** 1. fem.  
**אָרְכָה** (see § 43. 4); length  
**אָרַךְ** 2.  
look to, **נִבַּט** *Hiph.*  
lord, **אֲדוֹן** 1.; takes pl. suff., ex-  
cept in 1st pers. s. where it  
admits sing. also (prob. a later  
device to distinguish a human  
lord **אֲדֹנִי** from the divine **אֲדֹנֵי**  
= יהוה).  
lot, **גּוֹרָל** 1., pl. *ôth*.  
Lot, **לוֹט**.  
loud, **גָּדוֹל** (great).  
love to, **אָהַב** *st.*, § 34; love **אָהַבָה**  
(strictly *inf. cstr.*).  
low be, **שָׁפַל** *st.*; low **שָׁפַל**; to  
bring low *Hiph.* of **שָׁפַל** or **כָּרַע**.  
Luz **לוֹז**.

## M.

maid, **שִׁפְחָה** 2.; **אָמָה** 1., pl. **אֲמָהוֹת**,  
see p. 153.  
magnify to, (be great).  
make to, do, **עָשָׂה**; pass. *Niph.*;  
to make one thing into another,  
two accus.; work, deed **מַעֲשֵׂה**,  
§ 45; **פָּעַל** *poet.*; a work **פָּעַל** 3.  
male, **זָכָר** 1.  
man, husband, **אִישׁ**; man, man-  
kind **אָדָם**.  
manner, **דֶּרֶךְ** 2., **מִשְׁפָּט** 1.  
mantle, **מַעֲרֵת**, **אֲדָרֵת**, § 29. 2.  
many be, increase, **רָבָה**; increase  
to, act. *Hiph.*; many **רַב** 1.,  
§ 43.  
mare, (horse).  
matter, (word).  
measure to, **מָדַד**, § 42.



meat, (eat).

meditate, muse, הִנָּה.

meet to, קָרָה, קָרָא; infin. cstr.

קָרָה, to meet him לקראתו &c.

melt to, מוּג, and *Niph.*

memory, memorial, זָכַר 2.

mention to, *Hiph.* of remember.

merciful to be, רַחַם *Pi.*, acc. הֵנִן;

mercy, loving-kindness חֶסֶד.

messenger, (angel).

midst, תוֹךְ 1., § 41; *within the*

house בְּתוֹךְ הַבַּיִת; (inside).

mighty man, (hero).

minister to, שָׂרָת *Pi.* (serve).

Miriam, מִרְיָם.

mischievous, אָסוֹן, (rare).

missile (send).

mistress, (lady).

Moab, מוֹאָב.

month, חֹדֶשׁ 2., (new).

moon, יָרֵחַ.

more, (still), עוֹד.

morning, בֹּקֶר 2.

morsel, fragment, פֶּת 2. *i. f.* § 43.

Moses, מֹשֶׁה.

mother, אִם 2., § 43.

mountain, (hill).

mourn to, סָפַד; אָבַל *st.*; mourning מִסְפָּד 3.

mouth, edge, פֶּה. See p. 153.

much, רַב 1., § 43; (many).

## N.

naked, עֵרִים pl. עֵרְמִים, see § 43. 4; nakedness, עֲרוּהָ 2.

name, שֵׁם 3., pl. שְׁמוֹת.

narrate to, סָפַר *Pi.*

nation, גּוֹי (people).

native land, מוֹלָדָת 2. (bear).

near, קָרֹב 1., (draw near).

neck, צִוָּאר 1. *sing.* and *pl.*

new, חֲדָשׁ 1.

night, לַיִל 2., § 41, usually לַיְלָה 2.

no, not, לֹא direct; אֵל subjective;

no, none אֵין 2. (if with vb., vb.

is in *ptc.*): p. 136 footnote.

not to, לֹבֵלְתִי *inf.*

north, צָפוֹן 1.

now, עַתָּה.

number to, מְנָה; (count).

nurse, מִינְקָתָה 2. *i.* § 29. 3.

## O.

oath, שְׁבוּעָה (swear).

offer to, *Hiph.* of קָרַב *draw near.*

offering, קָרְבָּן; meat—(i. e. blood-

less) מִנְחָה; drink—נֶסֶךְ 2. *i.*;

burnt—עֹלָה.

ointment, שָׁמֶן 2.

old, (elder, aged).

olive, אֵילִית 2., § 41.

on, upon, ב, § 14. 1 על, p. 70.

one, § 48; one—another, p. 150.

(friend), (brother).

only, אֵד, רַק.

open to, פָּתַח; pass. *Niph.*; door

פֶּתַח 2. *i.*; key מַפְתָּח 3.; to

open (of eyes) פָּקַח; pass.

*Niph.*; open (of mouth) פָּצָה.

oppress to, עָנָה, לַחֵץ *Pi.*

or, או; אִם, וְאִם in interrogative

or indirectly interr. sentences,

— shall we go or shall we for-

bear? אִם נֵחָדֵל (וְאִם)—הִנְלֵךְ;

or no, or not לֹא אִם, § 49. 5 c.

other, אַחֵר, pl. אַחֵרִים.

out, out of, מֵן, § 15.  
 out at, in at, בְּעֵד (properly "interval" "distance"). See p. 96.  
 outside, חוּץ; *to the outside* הַחוּצָה;  
*on, at, the outside of the house*  
 מְחוּץ לְבֵית, § 15. 2b.  
 over, upon, עַל. p. 70.  
 overflow to, overwhelm, שָׁטַף.  
 oversee to, visit, פָּקַד; commit,  
 entrust, *Hiph.*; an overseer  
 פָּקִיד 1.  
 ox, פָּר 2., § 43; cow, *fem.*; שׁוֹר  
 § 41.

## P.

pain, חָלִי 2., § 45. 3; מַכָּאב.  
 palace, הַיְכָל 1. pl. *ôth* (once),  
 cstr. הַיְכָלִי.  
 palm, (hand), כַּף 2., § 43.  
 pass by, עָבַר (cross).  
 passover, פֶּסַח 2.  
 pasture, מִדְבָּר (desert).  
 path, נְתִיב 1., *m.* and נְתִיבָה *f.*  
 pay to, שָׁלַם *Pi.*  
 people, עַם 2., § 43.  
 perfect, תָּם 1., § 43; תָּמִים 1. (*see*  
*be ended*).  
 perish to, אָבַד, § 35; destroy,  
*Pi.*, *Hiph.*  
 permit to, נָתַן *acc.* and *inf.*  
 Pharaoh, פַּרְעֹה.  
 Philistines, פְּלִשְׁתִּים.  
 pit, prison, בּוֹר 2., § 41, pl. *ôth*.  
 pity to, חָנַן, § 42.  
 place to, הָנִיחַ, שָׁיַת, שָׁם (*Hiph.*  
*of גִּידָה*); *Hiph.* of שָׁכַן; *see set*,  
*dwell, rest.*

place a, מָקוֹם 1., pl. *ôth.*; (arise).  
 plague, נִגַּע 2.; מַכָּה.  
 plain, (*noun*), lowland, שְׁפֵלָה.  
 plant to, נָטַע; a plant נֶטֶע 2. *i.*  
 play to, sing &c., וָמַר *Pi.*  
 plead with to, רִיב, בָּ, עָם, § 40.  
 plough to, חָרַשׁ.  
 plunder to, בָּזַז, (spoil); (take).  
 poor, דָּל, אֲבִיוֹן 1., § 43.  
 possess to, יָרַשׁ, קָנָה; possessor  
 קָנָה; possession מַקְנָה, § 45.  
 pot, סִיר, pl. *ôth*.  
 pour out, שָׁפַךְ (spill).  
 powerful, עָצוּם 1.  
 prayer, תְּפִלָּה.  
 precept, פָּקִיד, (oversee).  
 prey, מַלְקוֹחַ (take).  
 presence, in p. of, לְפָנַי (face).  
 p. 69.  
 priest, כֹּהֵן 3.  
 prince, שָׂר 2., § 43.  
 prolong to, *Hiph.* of אָרַךְ *be long.*  
 promise to, אָמַר; with *inf.*  
 prophesy to, נָבֵא *Niph.*, (*Hithp.*);  
*concerning*, עַל, ל; prophet  
 נָבִיא 1.  
 prove to (try), צָרַף. בָּחַן. *Pi.*  
 proverb, מָשָׁל 1.  
 punished be, *Qal*, *Niph.* of אָשַׁם  
*be guilty.*  
 pursue to, רָדַף.  
 put on, wear, לָבַשׁ *acc.*; to clothe,  
 dress with, *Hiph.*, *two acc.*,  
 § 27. 1d, § 38. 3.  
 put out to, (the hand), שָׁלַח.  
 put to, place, set, נָתַן; *see place.*

## Q.

queen, מַלְכָּה 2.

quiet, שָׁאֵן.

quiet become, שָׁתַק, impf. *o*.

## R.

rain, מָטָר 1; rain to, מָטָר *Hiph.*

ram, אֵיל 2., § 41. 2.

ransom, כֶּפֶר 2., (atone).

read to, קָרָא.

rebel, revolt to, פָּשַׁע; *against* ב.

receive to, לָקַח, § 33. 3 b.

redeem to, פָּדָה, גָּאֵל; redemption  
גְּאוּל; redeemer גָּאֵל.

refrain to, רָחַק *st.* (far).

refresh to, sustain, סָעַד.

refuge, (flee), (trust).

regard to, שָׁעָה, אָל, (look).

reign to, (king).

rejoice to, (joyful be).

remember to, זָכַר; pass. *Niph.*;

call to remembrance, mention,

*Hiph.*; memory זָכַר 2.

remove to, סִיר intrans.; *Hiph.*  
trans.

rend to, קָרַע.

repent to, נָחַם *Niph.* נָחַם, § 36.

report, שָׁמוּעָה (hear).

rescue to, (escape); (deliver).

rest to, שָׁבַת; make cease, *Hiph.*;

נָתַת; give rest, *Hiph.* הִנִּיחַ *dat.*;

place, set, *Hiph.* הִנִּיחַ; resting

place מְנוּחָה, מְנוּחָה, § 41; sab-

bath שָׁבַת 1.

restore to, (return).

return to, שׁוּב; restore *Hiph.*,

*Pôl.*; return תְּשׁוּבָה.

reveal to, גִּלָּה.

review to, פָּקַד, (oversee).

rib, side, צֵלַע *f.* 1.; pl. *ôth* (*im*).

See p. 114.

riches, תֵּיִל 2 (force); עֶשֶׂר 2; rich  
עָשִׂיר.

ride to, רָכַב *st.*; to make ride,  
set on a horse &c., *Hiph.*;  
chariot רָכַב 2. *i.*, מִרְכָּבָה.

riddle, חִידָה.

righteous be, (just).

rise to, קוּם.

rise early to, *Hiph.* שָׁכַם.

rise to (of star &c.), יָרָח.

river, נָהָר 1. pl. *ôth* and *im*; יָאֵר  
(mainly of Nile and its bran-  
ches).

roll to, גָּלַל *Qal*, *Hiph.*; pass.  
*Niph.*

rule over to, (govern).

rumour, (report).

run to, רוּץ; runner, post, *ptc.*

רָץ 1.; make run, bring hastily,  
*Hiph.*

## S.

sabbath, (rest).

sacrifice to, זָבַח; sacrifice זָבַח  
2. *i.*; altar מִזְבֵּחַ 3., pl. *ôth*  
(offer, offering).

saddle to, (bind).

saint, (holy).

sake of, for, בְּעֵבוֹר, — *of me*  
בְּעֵבוֹרִי; עָבַר; see עָבַר  
in Lex.

salt, מָלַח 2.

salvation, (save).

Samson, שִׁמְשׁוֹן.

Samuel, שְׁמוּאֵל.

sanctify to, (holy).

sanctuary, (holy).

sand, חוֹל 2., § 41.

Sarah, שָׂרָה.

satisfied be, שָׂבַע *st.*, with, *acc.*;

to satisfy with, *Hiph.*, two *acc.*,

§ 38. 3; satisfied, שָׂבַע 1.; ful-

ness שָׂבַע 2., שָׂבַע 1.

Saul, שָׂאוּל.

save to, יִשַׁע *Hiph.*, הוֹשִׁיעַ; *pass.*

*Niph.*; salvation, safety יִשַׁע

2.; יִשׁוּעָה.

say to, promise, אָמַר, § 35.

scattered be, פִּיץ (*impf.*); to

scatter, *Hiph.*; *pass.* *Niph.*

sceptre, tribe, rod, שֵׁבֶט 2.

scribe, סֹפֵר 3. (count).

sea, יָם 2., § 43, *estr.* יָם, יָם, and

יָם (only in יָם-יָם).

see to, רָאָה, § 44—45; *pass.*

*Niph.*; shew, let see, *Hiph.*,

two *acc.*; seer, רָאָה; sight,

aspect, face מִרְאָה.

seed, זָרַע 2., (sow).

seek to, enquire at, דָּרַשׁ; *pass.*

*Niph.*

seek to, בָּקַשׁ *Pi.*

sell to, מָכַר; *pass.* *Niph.*

send to, שָׁלַח; send away, loose,

*Pi.*; a missile שָׁלַח 2. *i.*

serpent, נָחָשׁ 1.

serve to, till, עָבַד; *pass.* *Niph.*;

enslave, *Hiph.*; servant עָבֵד

2.; service עֲבֹדָה; to serve =

minister (mainly in sacred

things) שָׁרַת *Pi.*

set to, נָתַן, שִׁית, שִׁים; *Hiph.*,

*Pōl.* (§ 40. 5); *pass.* *Niph.*,  
(place).

seven, seventh, § 48.

shadow, צֶל 2., § 43.

shake to, רָעַשׁ; *trans.* *Hiph.*; an

earthquake רָעַשׁ 2.

shave to, גָּלַח *Pi.*; *Hithp.*

shed to, (spill).

Sheol, the underworld, שְׂאוּל.

shepherd, herdsman, רָעָה (feed).

shine to, אָוַר, § 40.

shore, (lip).

short, קָצֵר 1.

shoulder, שֵׁכָם 2. *i.*

shut to, סָגַר; *pass.* *Niph.*

sick be to, חָלָה; sickness חָלִי.

side, end, (יָרְכָה or יִרְכָה) (once

in *sing.*—Gen. 49. 13—with

suff. יִרְכָתוֹ *du.* יִרְכָתִים, *estr.*

יִרְכָתִי (with *dagh. l.*).

silent be, דָּם *st. (impf. יָדָם)*, חָרַשׁ

*Hiph.*

silver, כֶּסֶף 2.

simple one a, פָּתִי 2., § 45.

sin to, חָטָא; sin חָטָא 2., חָטָאת;

sinner (*sing.*) חָטָא *ptc.*, חָטָא

(used in plur.).

sing to, שָׁיר; a song שִׁיר and *fem.*

sister, אָחֹת 1. See p. 153.

sit to, dwell, יָשַׁב, § 39. 2; make

to sit, place, *Hiph.*; *pass.*

*Hoph.*; a seat, assembly, dwell-

ing-place מוֹשֵׁב 1.

slay to, הָרַג (die).

slaughter to, שָׁחַט, § 36.

sleep to, יָשָׁן *st.*; sleep, slumber

נָדָם; sleep heavily נִדָם *Niph.*;

sleep שָׁנָה 1., תְּנוּמָה; heavy

- (ecstatic) sleep **מְרִדָּמָה**, *e* firm.
- smell to, **רוּחַ** *Hiph.*; smell **רִיחַ** 2.
- smite to, **נָגַף**, pass. *Niph.*; **נָכָה** *Hiph.*, **הִכָּה**, pass. *Hoph.*; **נָגַע**; stroke, defeat **מַגֵּפָה**, **מַכָּה**, **נָגַע** 2. *i.* (The word **מַכָּה** is of general use, the other two very commonly of divine plagues).
- smoke, **עָשָׁן** 1.
- snare, **פֶּחַ** 2., § 43.
- sole (of foot), palm, **כַּף** 2 *f.*, § 43.
- some, (a little); **מֶן** partitive.
- son, **בֵּן** 3. See p. 153.
- sore, **רָע** (bad).
- sorrow, heaviness, **יָגוֹן** 1.
- soul, **נֶפֶשׁ** 2. *f.*
- south, **נֶגֶב** 2.
- sow to, **זָרַע**; bear seed, *Hiph.*; seed **זֶרַע** 2.
- speak to, **דָּבַר** *Pi.* (pf. **דִּבֶּר**)—in *Qal* used only in *act. ptc.*; a word, thing **דְּבַר** 1.; *everything* **כָּל דְּבַר**, *nothing* **כָּל ד' לֹא**, or **לֹא—ד'**.
- spill to, **שָׁפַךְ**, pass. *Niph.*
- spirit, wind, **רוּחַ** *f.* 2.
- spoil to, plunder, **שָׁלַל**; spoil **שָׁלַל** 1.
- spread to, spread out (hands), **פָּרַשׁ יָצַע** *Hiph.*, (*impf.* **יָצִיעַ**), § 39. 3.
- sprout to, **צָמַח**; make to sprout, *Hiph.*; sprout, branch 2. *i.*; (grass).
- staff, **מַקֵּל** 3., pl. *ôth*.
- stall, lair, **מַרְבֵּץ** 3., (lie down).
- stand to, **עָמַד**; set up, *Hiph.*; **קִים**. star, **כּוֹכֵב** 1.
- statute (command); **חֹק** 2., § 43, fem. **חֻקָּה**; (precept).
- steal to, **גָּנַב** *Qal* and *Pi.*; pass. *Pu.*, *Niph.*; thief, **גַּנֵּב**.
- still, yet, more, **עוֹד**; see p. 136; *still alive* **עוֹד חַי**; (again).
- stone, **אֶבֶן** 2.
- stranger, sojourner, **גֵּר** 1., § 41; strange, foreign **נֹכְרִי** (*nokhrî*).
- street, **חוּץ** 2.; pl. *ôth*; **שׁוּק** 2.; **רֹחַב**, *f.* pl. *ôth*.
- strength, (strong).
- stretch to, **נָטָה**, also *Hiph.*; (put out); a bed **מִטָּה**.
- strip to, **פָּשַׁט** *Hiph.*
- strong be, **חֹזֵק** *st.*; **אֲמִיץ** *st.*; strengthen *Pi.*; **עָצָם** *st.*; strong **חֹזֵק**, **עוֹ**, **עָצִים**; strength, **חֹזֵק** and **חֻקָּה** 2., § 43; **בָּחַ** 2.
- strive to, plead, **רִיב**, § 40, strife, plea **רִיב** 2., **מְרִיבָה**.
- suck to, **יָקַח**; § 39. 1; suckle, give suck, *Hiph.*; nurse, *ptc.* *Hiph.*, **מִינִיקָתָה**, see § 29. 3.
- suffer to, punishment, (be guilty); to suffer pain **כָּאַב** *st.* (pain).
- sun, **שֶׁמֶשׁ** 2.
- swarm to, **שָׁרִץ**; *with acc.*; a swarm **שָׁרִץ** 2.
- swear to, **שָׁבַע** *Niph.*; oath **שְׁבוּעָה**.
- sweat, **זָעָה** & firm.
- sweet be, (**מֵתוֹק**) *st.*; sweet **מֵתוֹק** 1., inflect. **מֵתוֹקָה**, § 41. 1 b.
- sword, **חֶרֶב** 2., *f.*
- sycamores, **שִׁקְמִים**.



## T.

tabernacle, מִשְׁכָּן (dwell).

tablet, לוח *m.*; pl. לוחות.

take to, לָקַח; pass. *Qal*, *Niph.*,

§ 33. 3; prey, plunder מִלְקוֹחַ;

take (capture in war &c.) לָכַד;  
pass. *Niph.*

tall, גָּבוֹהַ (great). *Cstr.* גְּבוּהַ.

tambourine, תֶּף 2., § 43.

taste to, טָעַם; taste, sense טַעַם 2.

teach to, (learn), יָרָה *Hiph.*, הוֹרָה;

תּוֹרָה *Pi.*; law, instruction תּוֹרָה.

tell to, נָגַד *Hiph.*; pass. *Hoph.*;  
(count), (say), (speak).

temple, הֵיכָל (palace).

tent, אֹהֶל 2; pl. אֹהֳלִים (but also,  
with *prep.* בְּאֹהֳלִים).

terrible, נּוֹרָא, *Niph. ptc.* of יָרָא  
(fear).

testify to, עֵד *Hiph.*; witness עֵד.

that, conj. כִּי; in order that לְמַעַן  
with *inf.* *cstr.*, (p. 168) or  
*imperf.* p. 86; *that* is very often  
expressed by *waw consecut.*,  
e. g. after וַיְהִי *and it came to pass*

then, of time, אָז; *then* of transi-  
tion in thought, 1 simple and  
*consecut.*

thence, (there).

there, שָׁם; thither שָׁמָּה; thence  
מִשָּׁם; where, whence, whither,  
see p. 47.

there is (was), יֵשׁ; — *water* יֵשׁ  
מִים; *I have* יֵשׁ לִי &c. see p. 130;  
*there is (was) not*, אֵין, *there is no*  
*water* מִים אֵין; *suff.*, see p. 136.

therefore, עַל־כֵּן.

thief (steal).

thigh, יָרֵךְ 1.; cons. יָרֵךְ. See p. 64.

thing, (speak).

thither, (there).

thorn, קוֹץ 2.

thought, מַחְשָׁבָה, § 29. 2 (count),  
*cstr.* pl. מַחֵ.

thresh, דָּוַשׁ; threshing-floor גֶּרֶן  
2., pl. *ôth.*

threshold, סף 2. *i.*, § 43. 1.

throne, seat, כִּסֵּא 3., pl. כִּסְאוֹת.

thus, כֵּן.

tidings, to bring, preach, בִּשֵּׁר  
*Pi.*

till, cultivate, (serve).

till, until, prep. עַד; conj. עַד אֲשֶׁר  
with *perf.* or *imperf.* according  
to sense. *Suff.* p. 70.

time, עֵת, § 43; time (*fois, mal*)  
פַּעַם 2. gen. *fem.*, plur. *im*  
(properly *step*); twice פַּעַמַּיִם,  
three times שְׁלֹשׁ פַּעַמַּיִם.

tingle to, צַל, § 42.

together, יַחַד, יַחְדּוֹ.

to-morrow, מָחָר.

tongue, לָשׁוֹן 1. gen. *fem.*, pl. *ôth.*

touch to, נָגַע; ב.

tower, מִגְדָּל 1. pl. *im* and *ôth.*

tansgress, פָּשַׁע; *against*, ב; trans-  
gression פָּשַׁע 2. *i.*

tread to, רָמַם.

tree, עֵץ 1.; wood, *pl.*

tremble to, רָגַז *st.*

tribe, (sceptre).

trust to, to flee for refuge to,  
חֲסָה, ב; a place of refuge  
מַחְסָה; (confide), (flee).

to try (as silver), צָרַף, בָּחַן; to try, prove, tempt נָסָה *Pi*.

turn to, overturn, turn into, הִפְכֵּךְ; pass. *Niph.*; (return).

turn aside to, סוּר.

twins, תְּאֵמִים.

two, § 48; they two, both of them, שְׁנֵיהֶם &c.; the second time, שְׁנִית.

## U.

under, (beneath).

undone, to be, דָּמָה *Niph.*

unless, לוֹלֵא, לוֹלֵי (usually perf.).

until, עַד, עָדִי &c.; (till). p. 70.

unto, אֶל, אֵלֵי &c., p. 70.

upright, יָשָׁר 1.

upon, עַל; *suff.* p. 70.

upwards, מֵעֵלָה, see על in Lex.

Ur, אֹור.

## V.

valley, בְּקָעָה 2., גִּחַל 2., גִּיאָ 2.

valour, חֵיל 2 (force), § 41.

vain, empty, רָק, רִיק; vanity, רִיק שׁוֹא.

vengeance, נָקָמָה 1. (avenge).

venison, צִיד 2., § 41.

very, מְאֹד (prop. a noun).

vine, גֶּפֶן 2.

vineyard, כֶּרֶם 2.; vinedresser כֶּרֶם 3.

violence, wrong, חָמָס 1.

virgin, בְּתוּלָה.

vision, מִרְאָה (see).

visit to, (review), (oversee).

voice, קוֹל 2.

vow to, נָדָר; a vow נֶדֶר 2.

## W.

walk to, *Hithp.* of הָלַךְ.

wall, חוֹמָה.

wander to, wave, tremble, נוּע; a wanderer, נָע *ptc.*

war, (fight).

wash to, רָחַץ; — clothes כִּבֵּס *Pi*. § 26. 1a.

waste away to, מָק *Niph.*

waste to, lay waste, שָׂמַם *Hiph.*

watch to, (keep).

water, waters, מַיִם pl.

water to, הִשְׁקָה (*שָׁקָה Hiph.*), הִשְׁקָה used as causative of שָׁתָה.

way, manner, דֶּרֶךְ 2. c.

weak, דָּל 1., § 43.

wealth, חֵיל 2 (force), § 41. 2.

wean to, גָּמַל; pass. *Niph.*

weapon, בָּלִי, *pl.* בָּלִים, *c.* בָּלִי.

wear to, (put on).

weary be, יָעַף *st.* § 39; weary, יָעַף 1.

weep to, בָּכָה, § 44—45.

weigh to, שָׁקַל, pass. *Niph.*

well, בָּאָר 2. *f.*

west, יָם, § 43.

what, מָה § 13.

whelp, גֹּיֵר (lion).

when, בָּ, כִּי with inf. cstr.; בְּאִשֶּׁר, כִּי with Finite forms (p. 111).

when? how long? מָתַי, מ' עַד.

whence, where, whither; p. 47.

whether?, הֲ, הִי, § 49. 2; אִם (or) § 49. 5c.

who, which, אֲשֶׁר, § 13.

who? מִי § 13.

whoever, whosoever, מִי, § 13.

whole, (all).

why? wherefore? לָמָּה (מִדּוּעַ).

wicked, רָשָׁע 1.; wickedness

רָשָׁעָה 2.

wife, (woman).

wilderness, (desert).

willing to be, אָבָה, § 35.

wind (spirit).

wine, יַיִן 2., § 41.

wing, border, extremity, כַּנָּף 1.

*f. du.* (pl. *ôth*).

wise be, חָכַם *st.*, impf. יִחְכַּם; wise

חָכָם 1.; wisdom חֲכָמָה 2.

wish to, חָפֵץ *st.*

with, prep. עִם 2.; אֵת 2., § 43.

See *suff.* p. 142 note 1; with

*of instrument* ב, § 14. 1 f.

withdraw to, (be far).

within, (inside), (midst).

witness עֵד 1., § 41, (testify).

wolf, זָאֵב 2., *c* firm.

woman, אִשָּׁה. See p. 153.

womb, בֶּטֶן 2. *i. f.*; רֶחֶם 2. *c.*

wood, timber, (tree).

word, thing, matter, דָּבָר 1.

work to, (make).

wrestle to, אָבַק *Niph.*

write to, כָּתַב; pass. *Niph.*;  
(count).

## Y.

year, שָׁנָה 1., pl. *im* (*ôth* poet.);

a yearling שְׁנֵי; 20 years old  
= son of 20 years.

yoke, עֹל 2., § 43.

young, younger, (little), § 47.

youth, young man, נָעַר, *f.* נַעֲרָה;  
time of youth, נְעוּרִים.

## Z.

Zion, צִיּוֹן.

# VOCABULARY.

HEBREW AND ENGLISH.

## א

אב *a father*; cstr., אָבִי. See p. 153.

אבד *to perish*, (§ 35).—Impf.

יֵאבֵד—Hiph. הֵאבִיד *to destroy*.

אבה *to be willing* (§ 35).—Impf.

יֵאבֶה.

אביגַיִל Abigail.

אביוֹן *m. poor*.

אבִימֶלֶךְ Abimelech.

אבֵן 2 *f., a stone*.

אבק Qal not in use.—Niph. נִאָּבַק

*to wrestle*.

אברהם Abraham.

אברם Abram.

אָדָם 1 *m., man*.

אֲדָמָה 1 *f., the ground*.

אֲדוֹן 1 *m., lord*.—Takes suff. of

plur. noun. See *lord* in Eng.-

Hebr. With prefix לֵאדֹנִי &c.

אֲדָרֶת 2 *f., a mantle*, § 29. 3.

אהב *to love*.—Impf. יֵאָהֵב (1 pers.

also אֶהֱב), § 34 f.

אָהָה *alas!*

אֶהֱדָה Ehud.

אֶהָל 2 *m., a tent*, Pl. אֶהָלִים (but

בְּאֶהָלִים is found).

אָוֶן 2 *m., vanity, wickedness*, § 41.

אור *to be light, shine*, (ע"ו) Perf.

אור. Hiph. הָאִיר *to give light*.

§ 40.

אור 2 *m., light*. § 41.

מָאוֹר 1 *m., a light, luminary*; Pl.

*im and ôth*.

אור Ur.

אָז *adv. then*.

אָזֶן 2 *f., the ear*. § 29.

אָח *m., a brother*. See p. 153.

אָחֵד *m., אחת f., one* § 48.

אָחֵר *adv. afterward*; prep. *after*,

*behind*; oftener אַחֲרִי.—אַחֲרֵי

*after me &c.*, p. 70.

אֲחֵר *adj., another*; pl. אַחֲרִים.

אֲחֵרִית *f., end, latter end*.

אֵיב 3 *m., an enemy*, § 30.

אִיד 2 *m., calamity*, § 41.

אֵיזֶבֶל Jezebel.

אֵיךְ *adv. how? how!*

אֵין 2 (*nothing*), *there is not*; cstr.

אֵין. Suff. p. 136 foot-note.

אִישׁ *m., a man*. See p. 153.

אִשָּׁה *f., a woman*. See p. 153.

אָכַל *to eat* (פ"א § 35).—Hiph.

הֵאָכִיל *to give to eat*.

אָכַל 2 *m., food*; אֲכָלָה 2 *f., id*.

מֵאָכַל 1 *m., id*.

אֵל *adv. no, not*, with *Juss*. p. 83.

אֵל *prep., unto*. Suff. p. 70.

אֱלֹהִים *pl. m., God.*—(Sing. אֱלֹה used in poetry). With prefix.

מֵאֱלֹהִים &c., § 14. 1 c, but מֵאֱלֹהִים.

אֵלִיָּהוּ *Elijah.*

אֵלִישָׁע *Elisha.*

אֱלִיל *m., an idol.*

אֵלִם 3 *adj., dumb.*

אִם *adv. if; אִם כִּי except.*

אִם 2 *f., mother, § 43.*

אָמֵן *to be firm.*—Hiph. הִאֲמִין *to believe, ל, ב.*

אִמְתָּ 2 *i. f., truth (contr. fr. אִמְנֶת).* Suff. אִמְתּוֹ.

אָמַץ *to be strong (st. § 23).*—Pi. *to make strong.*

אָמַר *to say, to promise, intend (§ 35).*

אָמַר speech, word (*poetical*).

אָנִי *pron., I, § 12.*

אָסַף *to gather.*—Impf. יֵאָסֶף, § 35. 1 b.—Niph. *to assemble.*

אָף *m., the nose, anger.*—Du. אֶפְיָם *the nostrils, face. (אָנַף to breathe, be angry), § 43. 4.*

אֶצֶל 2 *used as prep. beside; beside me אֶצְלִי § 34. 4 b.*

אַרְבַּע *four, § 48.*

אַרְזֵי 2 *m., cedar.*

אַרִּי 2 *m., a lion, § 45. 3.*

אַרְךָ 2 *m., length.*

אֶרֶץ 2 *f., earth, land; pl. ôth.*

אָרַר *to curse.*—Impf. יֵאָר, § 42.

אֵשׁ 2 *f., fire, § 43.*

אֲשֶׁר *rel. pron. who, which, § 13.*

אֲשֶׁרִי *cstr. the happinesses of (= happy!). See p. 154.*

אֵת *a particle placed before the*

*definite acc., § 13. 7. Suff. § 20. 10.*

אֵת *prep. with. Suff. p. 142 note 1.*

אַתָּה *pron. thou, § 12.*

אֶתּוֹן 1 *f., a she-ass.*

## ב

בְּ *prep. in, on, among; by of instrument. § 14. 1.*

בְּאֵר 2 *f., a well; pl. ôth.*

בִּגְדֵי 2 *i. m., a garment, covering.*—Suff. בִּגְדּוֹ, (without *dag. l*).

בֵּד 2 *m. (separation), לְבַד apart, alone; I alone לְבַדִּי § 43.*

בָּדַל *Qal not in use.*—Hiph. *to separate, divide.*—Niph. *pass.*

בְּהֵמָה 1 *f., cattle, tame beasts; cstr. בְּהֵמַת, cstr. pl. בְּהֵמוֹת. See*

*p. 154.*

בֹּא *to come, go, go in (ל"א, ע"ו).*—Impf. יָבוֹא.—Hiph. הִבִּיא, *to bring. Hoph. pass. § 38, 40.*

בּוֹר 2 *m., a pit; pl. ôth, § 41.*

בוֹשׁ *to be ashamed (ע"ו § 40).*—Impf. יָבוֹשׁ.

בָּזַז *to plunder, spoil § 42.*—Impf. יָבֹז.

בָּחַר *to choose § 36; acc., ב.*

בָּטַח *to trust § 37; in, ב.*

בֶּטֶן 2 *i. f., the womb, heart.*

בֵּין 2 (*interval*) *prep. between, among. Repeated before the second word and usually takes the numb. of its suff.—between me and you בֵּינִי וּבֵינִיכֶם.*—For *בין... בין* also *ל... ל*.

בֵּית 2 *m., a house. See p. 153.*

בֵּיתֶאל *Bethel.*



בְּכֶרֶה *birthright*.

בֵּן 3 *m.*, a son. See p. 153.

בָּנָה *to build*, apoc. impf. בָּנֵן.  
§ 45.

בַּת 2 *f.*, a daughter. See p. 153.

בְּעַד 2 prep. *behind, in at, out at*,  
ב' הַחֲלוֹן *in at, out at the window*;  
ב' הַחוֹמָה *over the wall*—Suff.

בְּעָרִי § 36. 2. 2.

בָּעַל *to marry*; ptc. pass. *f.* בְּעֻלָּה  
*married*.

בַּעַל 2 *m.*, lord, husband, Baal.  
Suff. § 36. 2. 2.

בָּקַע *to cleave, break through*.

בֹּקֶר 2 *m.*, morning.

בָּקַשׁ Qal not in use, Pi. בִּקְשׁ *to seek*.

בָּרָא *to cut, fashion, to create*  
(§ 38).—Niph. pass.

בָּרִיא 1 adj., fat.

בְּרִית *f.*, a covenant; ב' כָּרַת *to make a covenant*; ב' הָקִים *to establish a covenant*.

בָּרַךְ *to kneel*.—Pi. בִּרְךָ *to bless*;  
Pu. pass. (§ 36);—blessed בְּרוּךְ  
1 ptc. Qal.

בָּרַךְ 2 *i. f.*, the knee, du. בְּרָכִים.

בִּרְכָה 1 *f.*, a blessing, cstr. בִּרְכֹת,  
suff. בִּרְכָתִי, § 18. 2.

בָּשָׂר 1 *m.*, flesh.

בָּשַׁל *to boil*.—Pi. *to boil, seethe*.

## ג

גָּאַל *to redeem* (§ 36).

גָּבַר *to be strong, prevail* (st. § 22).

גִּבּוֹר *m.*, a hero, mighty man.

גִּבְרִית 2 *i. f.*, lady, mistress,  
§ 29. 2.

גִּדְרִי 2 *m.*, a kid, § 45. 3.

גָּדַל *to be great, to grow* (st. § 22).

—Pi. *to magnify, bring up* (a child).—Hith. *to magnify oneself*.

גָּדוֹל 1 adj. *great, elder*.

גִּדְעוֹן Gideon.

גּוֹי *m.*, a nation. Pl. גּוֹיִם, cstr. גּוֹיֵי  
*the gentiles*.

גָּוַע *to die, expire* (§ 37).

גּוֹרָל 1 *m.*, lot; pl. *ôth*.

גִּיל 2 *m.*, joy, § 41.

גָּלָה *to uncover, reveal* (ל"ה § 44).—

Niph. pass.—Hith. *to uncover oneself*.

גָּלַל *to roll* (§ 42).—Impf. יִגַּל.—

Hiph. הִגִּיל *to roll*. Niph. נִגַּל  
*to be rolled*.

גַּם adv. *also*; גַּם . . . גַּם *both . . . and*.

גָּמַל *to wean; to deal fully, adequately with; recompense*. Niph.  
*to be weaned*.

גֵּן 2 *c.*, garden, § 43.

גָּנַב *to steal*.—Pi. id. Pu. pass.

גֵּר 1 *m.*, a sojourner, § 41.

גָּרַשׁ *to drive out* (§ 36); oftener  
Pi.—Niph. pass.

## ד

דָּב 2 *c.*, a bear, § 43.

דְּבוּרָה Deborah (= bee).

דָּבַק *to cleave* (st. § 22); *to b.*

דָּבַר Qal not in use except Act.  
ptc. דֹּבֵר *speaking*.—Pi. דִּבֵּר *to speak*.—Pu. pass.

דָּבָר 1 *m.*, a word, thing.

דְּבַשׁ honey, 2 *m.*, § 29. 2.

דָּג 1 *m.*, a fish; *p.* דָּגָה.  
 דָּוִד, דָּוִיד *David*.  
 דּוֹר 2 *m.*, generation; pl. *îm* and *ôth*, § 41.  
 דֶּלֶת 2 *f.*, a door (door-leaf); du. דְּלָתַיִם.  
 דָּם 1 *m.*, blood, your blood דָּמְכֶם.  
 —דָּם שֶׁפִּילַת דָּמַיִם blood spilt. § 18. 3.  
 דָּמָם to be silent. Impf. יָדָם. § 42.  
 דָּנִיֵּאל (later) דָּנְיָאֵל Daniel.  
 דָּעַת see יָדַע.  
 דֶּרֶךְ 2 *c.*, a way.  
 דָּרַשׁ to seek; unto אֶל.  
 דֶּשֶׁא 2 *m.*, (young) grass.  
 דִּשָּׂא Qal and Hiph. each found once: to produce grass (*denom.*).

## ה

ה Art., the. § 11.  
 הֶ particle of interrogation. § 49.2.  
 הֲלֹא not?  
 הֹדָר 1 *m.*, honour, majesty.  
 הוּא pron. § 12.  
 הוֹד *m.*, glory, splendour.  
 הָיָה to be (§ 45. 2).—Impf. יִהְיֶה,  
 apoc. יִהְיֶי. — Inf. *cstr.* הֵיטִי, *&c.*  
 הֵיכָל 1 *m.*, palace, temple.  
 הִכּוֹת. See נִכָּה.  
 הֵלָם adv. *hither*.  
 הֵלֵךְ to go.—Impf. יֵלֶךְ.—Hiph. הוֹלִיךְ (See § 39. 2. 2*b.*).—  
 Hithp. הִתְהַלֵּךְ to walk, go about.  
 § 26. 3.  
 הֵן, הִנֵּה adv. *behold, lo!* Suff.  
 p. 142 note 1.—Followed chiefly by the Ptc. הֹנֵי מְבִיא  
*behold I (do, will) bring.*

הִפָּךְ to turn, to change into (§ 34).  
 —Niph. נִהְפָּךְ *pass*  
 הַר 2 *m.*, hill, mountain, § 43.  
 הָרַג to kill, slay (§ 34).—Niph. *pass*.  
 הָרָה to conceive (§ 44 *f.*).—Impf. 3 *s. f.* with waw cons. וְהָרָה.

## ו

ו Conj. and. § 15.

## ז

זֶאֱבַב 2 *m.*, a wolf (*z* firm).  
 זָבַח to sacrifice, slaughter (§ 37).  
 זֶבַח 2 *m.*, a sacrifice.  
 זֶבֶךְ 3 *m.*, an altar. Pl. *ôth*. § 30.  
 זֶה *f.* זאת dem. pron. *this*. § 13.  
 זָהָב 1 *m.*, gold.  
 זַיִת 2 *m.*, an olive. § 41.  
 זָכַר to remember.—Niph. *pass*.—  
 Hiph. to mention, commemorate.  
 זִכְרוֹן 2 *m.*, memory, memorial.  
 זָכָר 1 *m.*, a male.  
 זָעָה 2 *f.*, sweat (*z* firm).  
 זָעַק to cry out (§ 36).  
 זָקֵן to be old (st. § 22).  
 זָקֵן 1 adj. *old*; noun *elder*. § 18.  
 זָקֵן *m.*, זָקֵנָה *f.* old age.  
 זְרוּעַ *f.*, the arm; pl. *îm*, *ôth*.  
 זָרַח to shine, rise (of star), § 37.  
 זָרַע to sow (§ 37).—Hiph. הוֹרִיעַ  
 to yield seed.  
 זָרַע 2 *m.*, seed; *cstr.* זָרַע and זָרַע.

## ח

חָבַא Qal not in use.—Hiph. נִחְבֵּא to hide.—Niph. *id.* § 34.  
 to hide oneself; Hithp. *id.* § 34.

חָבַשׁ *to bind, bind up, saddle* (§ 34).

חָנַג *to keep a feast* (§ 42).—Impf. יִחַג.

חַג 2 *m., a feast* (hajj), p. 45, § 43.

חָרַל *to cease, leave off* (st. § 22).

חָרִישׁ 1 *adj. new.*

חֹדֶשׁ 2 *m., new moon, month.* § 35.

חֹל 2 *m., sand.* § 41.

חוֹמָה *f., a wall.*

חוּץ 2 *m., outside, street, field; pl. ôth.*—הַחוּצָה *to the outside.*—

לְמַחוּץ *on the outside of.*

חָזַק *to be strong* (st. §§ 22, 34).

חָזָק 1 *adj. strong.*

חָטָא *to sin* (§ 34).—Hiph. חִתֵּיטָא *to condemn as sinful.*

חַיָּטָא 3 (ptc.) *a sinner, used in sing., but חָטָא adj. used in pl.*

חָטָא 2 *m., sin.* § 38. 2.

חָיָה *to live* (§ 45. 2).

חַי *to live* (§ 42. See p. 87, note 4).

חַי 1 *adj. living, f. חַיָּה*, § 43. In oaths חַי is used of God, and חַי (cstr. or perhaps a contracted abs.) of men: e. g. חַי יְהוָה וְחַי נַפְשֶׁךָ *as J. liveth and as thy soul (= thou) liveth.*

חַיִּים *life.*

חַיָּה *f., a living creature, beast.*

חֵיל 2 *m., force, valour, power, army, wealth.* § 41.

חֵיק 2 *m., bosom.* § 41.

חָכָם 1 *adj., wise.* § 35. 4

חֲכָמָה 2 *f., wisdom.* § 29.

חֵלֶב *m., fat.*

חָלָה *to be sick* (§§ 34, 44 f.).—Impf. with waw cons. וַיֵּחַל.

חָלִי 2 *m., disease, sickness.* § 45.

חָלַל—Hiph. הִחָל *to begin* (§ 42).

—Hoph. הוּחַל *pass.*

חָלַם *to dream* (§ 34).

חֲלוֹם *m., a dream; pl. ôth.*

חָמַד *to desire* (st. § 22).—Impf.

יִחְמַד, (יִחְמַד).—Niph. נִחְמַד *pass.*

חֲמוֹר *m., an ass.*

חָמָס 1 *m., violence, injury.* § 35.

חָנַן *to pity* (§ 42).—Impf. יִחַן,

יִחַנֶּה = יִחַנֶּה Gen. 43. 29.

חֶסֶד 2 *m., mercy, kindness.*

חָפֵץ *to desire, wish* (st. §§ 22, 34).

—Impf. יִחְפֹּץ, יִחְפֵּץ.

חָפֵץ 1 *adj. desiring*, § 35, cstr.

pl. חַפְצֵי, see § 22. 4.

חֵין 2 *arrow.* § 43.

חֲצֵר 1 *c., enclosure, court, village;*

pl. חֲצֵרִים, ôth. § 35.

חֻק 2 *m., statute.* § 43.

חָרַב *to dry up, be waste* (st. § 22).

חֶרֶב 2 *f., sword.*

חָרָה *to be hot, angry.*—Imp. apoc.

וַיִּחַר. § 45. 1.

חֲרָפָה 2 *f., a reproach.*

חָשַׁב *to think, reckon.*—Impf.

יִחְשַׁב and יִחַ. § 34. 2 c.

חֹשֶׁךְ 2 *m., darkness.*

חֶת Heth; חֲתִיתִים, חֲתִיִּים Hittites.

## ט

טָהַר *to be clean* (st. §§ 22, 36).—

Pi. טִהַר *to cleanse.*

טָהוֹר 1 *adj., clean.*

טוֹב *to be good* (§ 40).—Perf. טוֹב.

Other parts from יָטַב.—Impf.

יִיטַב.—Hiph. הִיטִיב. § 39. 1.

טוב 1 adj. *good*. § 41.  
 טוב 2 *m.*, *good things, goods, goodness*. § 41.  
 טל *m.*, *dew*.  
 טעם *to taste* (§ 36).  
 טעם 2 *m.*, *taste, sense*. § 36. 2.

## י

יֵאֵר *m.*, *stream* (esp. Nile).  
 יָבֵשׁ *to be dry* (st. §§ 22, 39).  
 יַבִּישָׁה 1 *f.*, *dry land*.  
 יָד 1 *f.*, *hand*. *Your hand* יָדְכֶם ;  
 du. יָדִים, pl. יָדוֹת *hands* fig.  
 (handles). § 16. 5.  
 יָדַע *to know* (פ"ו § 39).—Impf.  
 יֹדַע.—Inf. Cstr. יִדְעַת.—Niph.  
 נִדְעָה *pass.*—Hiph. הוֹדִיעַ *to*  
*make known*.  
 יְהוָה *Jahweh*. The vowels are  
 those of אֲדֹנִי *lord*. With prefix  
 לִיהוָה (i. e. אֲדֹנִי). See § 10. 5.  
 יְהוּדָה *Judah*.  
 יְהוֹנָתָן *Jonathan*.  
 יְהוֹשֻׁעַ *Joshua*.  
 יוֹם 2 *m.*, *a day*. See p. 153.  
 יוֹנָה *f.*, *a dove* ; pl. *im*.  
 יוֹנָתָן *Jonathan*.  
 יוֹסֵף *Joseph*.  
 יֵטֵב see טוב.  
 יַיִן 2 *m.*, *wine*. § 41.  
 יָכַל *to be able* (§ 39).—Impf. יֹכַל.  
 יָלַד *to bear* (פ"ו § 39).—Impf.  
 יֹלֵד.—Hiph. הוֹלִיד *to beget*.—Pu. *to*  
*be born*.  
 יָלֵד 2 *m.*, *a boy*. § 29.  
 יֻלְּדָה 2 *f.*, *a girl*.  
 מוֹלֶדֶת 2 *f.*, *kindred*. § 29. 2.

יָם 2 *m.*, *sea* ; cstr. יָם except in  
 יַם־סוּף *Red sea*. § 43.  
 יָנַק *to suck* (פ"י § 39).—Hiph.  
 מִינִיקָה *to give suck* ; hence מִינִיקָה  
 2 *f.*, *a nurse*. § 29. 2.  
 יָסַף Qal, and Hiph. הוֹסִיף, *to add*  
 (פ"ו § 39. 4).  
 יָעַף *to be weary*.—Impf. יִיעֹף.  
 § 39. 2. 2 a.  
 יָעַף 1 adj., *weary*.  
 יָעַץ *to advise, counsel* (§ 39).—  
 Impf. יִיעֹץ.—Niph. נִיעֵץ.  
 עָצָה 1 *f.*, *counsel*.  
 יָפָה 1 adj., *fair*. § 45.  
 יָצָא *to go out* (פ"ו § 39).—Impf.  
 יֹצֵא ; inf. cstr. יֵצֵא (for יִצָּאָה).  
 —Hiph. הוֹצִיא *to bring out*.  
 מוֹצֵא 1 *m.*, *an outgoing*. § 39. 38.  
 יָצַן Hiph. הִצִּין *to set, place*.  
 (§ 39. 3).  
 יָצַע Hiph. הִצִּיעַ *to spread* (§ 39. 3).  
 יָצַר *to form* (§ 39).  
 יָצַר 2 *m.*, *form, imagination*.  
 יָקַר *to burn*.—Impf. יֹקֵר.—  
 Hoph. *pass.* הֻקַּר. § 39. 2.  
 יָקַץ Qal only in Impf. יִקָּץ *to*  
*awake* (§ 39).—Perf. &c. in  
 Hiph. הִקִּיץ.  
 יָרָא *to fear* (§ 39).—Impf. יֹרֵא.  
 Inf. cstr. יִרְאָה.—Niph. נִרְאָה ;  
 ptc. *terrible*. Followed by מִן,  
 מִפְּנֵי, and פֶּן.  
 יָרָא 1 adj. *fearing*.  
 יֵרֵבֻם *Jeroboam*.  
 יָרַד *to go down* (§ 39. 2. 2 b).—  
 Impf. יֹרֵד &c.—Hiph. הוֹרִיד *to*  
*bring down*.—Hoph. *pass.*  
 הִירְדָן *the Jordan*.

יְרוּשָׁלַם *Jerusalem*. See p. 103.

יָרַח 1 *m.*, the moon.

יָרֵךְ 1 *f.*, the thigh, side; cstr. יָרֵךְ.

See p. 64.

יָרֵכָה or יָרֵכָה? See *side* in Eng.

Hebr. 2 *f.*, side, end.—Du.

יָרֵכְתִּים, cstr. יָרֵכְתִּי.

יָרַשׁ to inherit (§ 39. 2).—Hiph.

הוֹרִישׁ to dispossess, destroy.

Niph. pass.

יֵשׁ there is—*There is water* מַיִם יֵשׁ.

See p. 130, note 3.

יָשַׁב to sit, dwell, inhabit (§ 39. 2).

—Impf. יֹשֵׁב.

יֹשֵׁב 3 *ptc.* inhabitant.

מוֹשֵׁב 1 *m.*, a seat, assembly, dwelling-place.

יָשַׁן to sleep (§ 39).—Impf. יֹשֵׁן.

הוֹשִׁיעַ Qal not in use.—Hiph.

יִשַׁע to save.—Niph. pass. § 39. 2.

יִשְׁעָ 2 *m.*, salvation.

יִשְׁעָה *f.*, id.

הַיִּשְׁעָה *f.*, id.

יָשָׁר 1 *adj.*, upright, righteous.

יֹתֵר 2 *i.*, remnant, rest.

## ב

בְּ prep. as, like. § 14. Suff. p. 87,

note 1. With rel. בְּאִשֶּׁר as,

when. When he kept שָׁמֵר בְּאִשֶּׁר,

or בְּשִׁמְרוֹ (inf. cstr. § 31. 9 c).

בָּבֶד to be heavy, severe (st. § 22).

—Pi. to make heavy, harden,

honour.—Niph. be honoured.

בָּבֶד 1 *adj.*, heavy, severe, laden

(cstr. בָּבֶד and בָּבֶד. See p. 64).

כְּבוֹד 1 *m.*, honour, glory.

כֹּה adv. thus.

כֹּהֵן 3 *m.*, a priest. § 36.

כּוֹכַב 1 *m.*, a star.

כּוֹן Qal not in use.—Hiph.

כֹּוֹן to set, establish.—Pô'lâl בֹּוֹן id.

—Niph., Pô'lâl, pass. § 40.

כִּי conj., that, for, because; of time

when, whenever. כִּי אִם except.

כֶּלֶא 2 *i. m.*, a prison. § 38.

כֶּלֶב 2 *m.*, a dog.

כָּלָה to be ended (§ 44).—Pi. to

complete, finish.—Pu. pass.

כֹּל 2 *m.*, all. § 43. כָּל־דָּבָר every-

thing; כָּל־דָּבָר . . . לֹא nothing.

כֵּן adv., so, thus. עַל־כֵּן therefore.

כָּסָה to cover (§ 44), Qal only in

ptc. act. כָּסָה and pass. כָּסִי.

—Pi. כָּסָה to cover.—Pu. pass.

מְכָסָה 1 *m.*, a covering. § 45.

כֶּסֶף 2 *m.*, silver, money.

כַּף 2 *f.*, palm of hand, sole; du.

§ 43. Pl. *ôth* (metaphorical)

§ 16. 5.

כָּפַר to cover (with pitch).—Pi.

כָּפַר to atone.—Pu. pass.

כֶּפֶר 2 *m.*, bribe, ransom.

כְּפִיר *m.*, young lion.

כְּרוּב *m.*, cherub.

כַּרֶם 2 *m.*, vineyard.

כַּרְמֶל *Carmel*, p. 65, note 2.

כָּרַע to bend the knee, bow down

(§ 37).

כָּרַת to cut off, cut down.—Niph.

כָּרִית *pass.* כָּרִית to make a cove-

nant.

כַּשְׁדִּים *Chaldeans*.

כָּתַב to write.—Niph. pass.

כֹּתֵף 1 *f.*, shoulder; cstr. כֹּתְף.

See p. 64.



## ל

- ל prep. *to, for*. See § 14. 1.  
 לא adv. *not, no*.  
 לב 2 *m.*, *the heart*, § 43. Pl. *ôth*.  
 לבב 1 *m.*, *id.* Pl. *ôth*.  
 לבד alone. See בד.  
 לבש *to put on* (clothes), *wear* (st. § 22); *acc.*—Hiph. *to clothe, put on* (another); *two acc.* § 27. 1 d, § 38. 3.  
 לוז *Luz*.  
 לוח *m.*, *tablet*; pl. *לוחות*.  
 לוט *Lot*.  
 לחם Niph. *to fight*. With עם; *against* ב, על; *for* ל. § 36.  
 לחם 2 *c.*, *bread*. § 36. 2. 3.  
 מלחמה, מלחמה *f.*, *war*. § 29. 3.  
 לילה usually לילה with He of *acc.*, 2 *m.*, *night*. Pl. *לילות* § 41.  
 לכד *to take, capture*.—Niph. *pass.*  
 למד *to learn* (st. § 22).—Pi. *למד to teach*.  
 למה adv., *why?* (מה, ל).  
 למען conj., prep., *in order that, to; for the sake of, with infin. and impf.* (ענה). § 23. 6, § 49. 5.  
 לקח *to take* (§ 33. 3).—Impf.  
 יקח.—Inf. Cstr. קחה.—Niph.  
 נלקח *pass.*—(Old) *pass. pf.*  
 לקח, *impf.* יקח. § 33. 3 c.  
 מלקוח *m.*, *plunder*.  
 מלקחים *m. du.*, *tongs*.  
 ללק *to lick* (§ 42). Impf. ילק.—Pi. *id.*  
 לישון 1 *f.*, *tongue*.

## מ

- מאד adv., *very*; also במאד, מ' עד.  
 מאה 1 *f.*, *hundred*; *du.* מאתים.  
 מאומה *anything* (perhaps = a *fleck*).  
 מאור. See אור.  
 מאכל. See אכל.  
 מאס *to reject* (§ 36).  
 מבול *m.*, *the flood* (of Noah).  
 מדבר 1 *m.*, *pasture, desert*.  
 מדה *to measure* (§ 42).—Impf.  
 ימד.—Niph. *pass.*  
 מדוע *wherefore?*  
 מה pron. *what? whatever*, § 13.  
 interj. *how! how?*  
 מואב *Moab*.  
 מוג *to melt* (§ 40).—Niph. *pass.*  
 מולדת. See ילד.  
 מוצא. See יצא.  
 מות *to die* (§ 40). Perf. מת.—Impf. ימות.—Hiph. המית *to kill*.—Pô'lel מותה *id.*—Hoph. *pass.*  
 מת 1 *ptc.*, *dead*.  
 מתי *when?*  
 מתים *cstr.* מתי (in a few phrases) *males, men*.  
 מות 2 *m.*, *death* (§ 41).  
 מזבח. See יבח.  
 מחה *to blot out, destroy* (§ 44).  
 מחנה *camp*.  
 מחר 1 *to-morrow*.  
 מטה. See נטה.  
 מטר Qal not in use.—Hiph. *to rain*.  
 מטר 1 *m.*, *rain*.  
 מי pron. *who? whoever, who-*

*soever; what? whatsoever.* § 13.

With prep. בַּמָּה *how? by what?*

(בַּמָּה in *p.* and bef. א).—מִי יִתֶּן.

*Oh that!* with Impf. &c. § 49. 6.

מַיִם pl. *m., water.* See p. 57.

מִיִּנְקָה. See יִנְקָה.

מִכְסָּה. See כֶּסֶּה.

מָכַר *to sell.*—Niph. *pass.*

מָלֵא *to be full* (st. § 22, 38); *of,*

*acc.*—Niph. *to be filled.*—Pi.

*to fill; with two acc.* § 38. 3.

מָלֵא 1 adj. *full.*

מַלְאָךְ 1 *m., angel, messenger.*

מְלָאכָה *f., work; cstr. מְלָאכָת.*

§ 29. 3.

מָלַט Qal not in use.—Niph. *to*

*escape.*—Pi. *to rescue, deliver.*

מָלַחְמָה. See לָחֵם.

מָלַךְ *to rule, be king; over, ב, עַל.*

—Hiph. *to make one king.*—

Hoph. *pass.*

מָלַךְ 2 *m., a king.*

מָלְכָה 2 *f., a queen.*

מַמְלָכָה, מְמַלְכָּה *a kingdom.* § 29. 3.

מְלָאָחִים. See לָקַח.

מִן prep. (§ 14), *out of, from,*

*away from; hence of cause*

*by, on account of.* Suff. § 15. 2.

Compar. degree § 47.

מָנָה *to count, number,* § 44.—

Niph. *pass.*

מִנּוּחַ. See נָחָה.

מִנְחָה 2 *f., an offering, present.*

מִשָּׁע *a journeying* (from נָסַע).

§ 33. 4.

מִסְפָּר 3 *m., mourning.* § 30.

מִסְפָּר. See סָפַר.

מַעֲבָר. See עָבַר.

מָעוֹט 2 *m., a little, some, a few.*

מַעְלָה *upwards.* See p. 162.

מַעַלְל 2 *m., deed, practice* (only in plur., and usually in bad sense).

מַעֲשֵׂה. See עָשָׂה.

מָצָא *to find* (§ 38).—Niph. *pass.*

מִצּוּה. See צִוָּה.

מִצְרַיִם *Egypt.*

מָקוֹם. See קוֹם.

מִקֵּל 3 *m., a staff,* § 30. Pl. *ôth.*

מָקַךְ Qal not in use. (§ 42).—

Niph. *to melt away.*

מָקָרָא. See קָרָא.

מִרְאָה. See רָאָה.

מָרַר *to be bitter* (§ 42. 3).—Imp.

יָמַר.—Hiph. הָמַר *to make bitter.*

מָר 1 adj., *bitter; מָרָא* Aramaic

form of fem. מָרָה.

מְרִיבָה. See רִיב.

מִרְיָם *Miriam.*

מֹשֶׁה *Moses.*

מוֹשְׁבֵן. See שָׁבַן.

מוֹשֵׁל *to rule; over, ב, עַל.*

מוֹשֵׁל 1 *m., a proverb.*

מוֹשְׁמֵר. See שָׁמַר.

מוֹשֶׁפֶט. See שָׁפַט.

מוֹשֶׁפֶּחַ 2 *f., clan,* § 29. 3.

מָתַק *to be sweet* (st. § 22).

מָתוֹק 1 adj., *sweet; f. מְתוֹקָה.*

§ 41. 1.

## נ

נָא enclitic particle of entreaty;

נֹא־אֵל dissuasive.

נָבַא Qal not in use (§ 38).—Niph.

*to prophesy.*—Hithp. *id.*; also *to*

- act like an (ecstatic) prophet, to rave.*  
 נָבִיא 1 m., a prophet.  
 נָבַח *to bark* (§ 37).  
 נָבַט Qal not in use (§ 33).—  
 Hiph. הִבִּיט *to look*.  
 נִבְלָה 1 f., a corpse, carcase.  
 נָבַע *to bubble up*; Hiph. הִבִּיעַ *to pour forth* (§ 33).  
 נָגַד Qal not in use (§ 33).—Hiph. הִגִּיד *to tell, shew*.—Hoph. *pass*.  
 נִגְדַּל 2 prep., *before, in presence of*.  
 Suff. נִגְדִּי.  
 נָגַע *to touch, smite* (§ 33, 37).—  
 Pi. *id.*—Hiph. *make to touch, reach to*, נָגַע.  
 נִגְעָה 2 i. m., a stroke, plague.  
 נָגַף *to smite, defeat* (§ 33).—  
 Impf. יִגְּף.—Niph. *pass*.  
 נִגַּשׁ Perf. Qal not in use.—Impf. יִגַּשׁ.—Perf. in use Niph. נִגַּשׁ *to draw near*.—Hiph. *to bring near* (§ 33).  
 נָזַר 1 m., a fugitive (ptc. of נָזַר *to wander*).  
 נָזַר *to vow* (§ 33).  
 נָדַר 2 m., a vow.  
 נָהַר 1 m., a river (§ 36). Pl. *im* and *ôth*.  
 נָחַה *to rest* (§ 40).—Hiph. הִנִּיחַ *to give rest to* (ל of person); and הִנִּיחַ *to set down, deposit, place*; with waw וַיִּנַּח.  
 נִמְנוֹחַ 1 m., *resting-place*. § 41.  
 נָסַח *to flee* (§ 40).  
 נָע *to move about* (§ 40); ptc. נָע *a wanderer*.  
 נָחַל *to inherit, possess*.—Hiph. *to give, to inherit*.—Hoph. *pass*.  
 נַחֲלָה f., *inheritance*.  
 נָחַל 2 m., *torrent, torrent-valley, wady*.  
 נָחַם Qal not in use.—Niph. נָחַם *to repent, to pity* (§ 33. 1 d).—Pi. נָחַם *to comfort* (§ 36).  
 נָחַשׁ 1 m., a serpent.  
 נָטָה *to bend, incline, stretch* (§ 33, 44).—Impf. יִטֶּה, apoc. יָט.—Hiph. *id.* הִטָּה, impf. יִטֶּה, apoc. יָט.  
 נִיטָה f., a bed.  
 נָטַע *to plant* (§ 33, 37).—Impf. יִטֶּע.  
 נָנַח Qal not in use (§ 33, 44).—Hiph. הִנָּח, *to smite*; impf. apoc. יִנָּח.—Hoph. *pass*.  
 נִיכָה f., a stroke.  
 נָכִיר 1 m., a leopard.  
 נָסַף *to pour out, found; set, establish* (from different roots).  
 נָסַף 2 i. m., a drink-offering.  
 נָע. See נָע.  
 נָעָר 2 m., a lad, § 36. 2; f. נַעֲרָה *a girl*.  
 נָפַל *to fall* (§ 33). Impf. יִפֹּל.—Hiph. הִפִּיל *to make fall, cast*.  
 נָפַשׁ 2 f., *breath, soul*. Pl. *ôth*.  
 נָצַב Qal not in use. (§ 33).—Hiph. הִצִּיב *to set, place*.—Hoph. *pass*.—Niph. *reflex.* and *pass*.  
 נָצַל Qal not in use (§ 33).—Hiph. הִצִּיל *to deliver*.—Hoph. *pass*.

נָקִי, (very rarely נָקִיא) 1 adj., *innocent*.

נִקְמָה 1 *f.*, *vengeance*.

נֵר *m.*, *lamp*.

נִשָּׂא Qal not in use (§§ 33, 38).

—Hiph. הִשָּׂיא *to deceive, beguile*.

יָשַׁק *to kiss* (§ 33).—Impf. יִשָּׁק (ל of person).

נָשָׂא *to lift up, take up, raise* (§§ 33, 38). Impf. יִשָּׂא. Inf. cstr. לְשֹׂאתָ. Niph. *pass.*

נָתַב 1 *m.*, and נָתִיבָה *f.*, *path*.

נָתַן *to give, put, account* (33. 3 a).

Perf. נָתַתִּי &c. Impf. יִתֵּן.

Inf. cstr. תִּתֵּן, &c.

## ס

סָבַב *to turn, turn away* (§ 42).

—Hiph. *to turn* (act.).

סָנַר *to shut*.—Niph. *pass.*

סוּם 2 *m.*, *a horse*; סוּסָה *f.* *mare*.

סוּר *to turn aside, remove, depart* (§ 40).—Hiph. *to remove, take away*.

סֻלָּם 1 *m.*, *a ladder*.

סָמַךְ *to lean, press upon*.—Niph. *reflex. to lean*.

סָעַד *to sustain, refresh* (§ 36).

סָפַר *to count, write*.—Pi. סִפֵּר *to recount, declare*.

סָפַר 3 *m.*, *ptc.* *scribe*.

סֵפֶר 2 *m.*, *a book*.

מִסְפָּר 1 *m.*, *number*.

סָחַר chiefly in Hiph. *to hide*.—Niph. *reflex.* and *pass.*, Hithp. *reflex.*

## ע

עָבַד *to labour, till, serve* (§ 34).

Niph. *pass.*

עֶבֶד 2 *m.*, *a servant* (§ 35).

עָבַר *to pass, pass over, cross* (§ 34).—Hiph. *to bring over, make pass*.

עֶבֶר 2 *m.*, *the other side*; בְּעֶבֶר *beyond*.

(מַעְבֵּר or מַעְבָּר) 1, 3 *m.*, *a ford* (only in cstr. מַעְבָּר).

עָבִיר 1 *m.*, cstr., with ב as prep., *on account of*; בְּעָבִירִי *for my sake*.

עֵגֶל 2 *m.*, and עֵגֻלָּה 2 *f.*, *calf, heifer* (§ 35).

עוֹד Hiph., הִעִיד *to testify, bear witness, protest* (§ 40).

עֵד 1 *m.*, *a witness*.

עַד prep. *until, till*. Suff. p. 70.

עֵדֶן *Eden*.

עוֹד adv., *still, yet, again* (encore). Suff. see p. 136 footnote.

עוֹן 1 *m.*, *guilt, sin, punishment*. Pl. *ôth*.

עוֹלָם 1 *m.*, *age, eternity*; מֵעוֹלָם *from of old*; לָעַד, לְעַד *for ever*.

עוּף *to fly* (§ 40).

עוֹף 2 *m.*, *a bird, fowl*.

עִוֵּר 3 adj., *blind*.

עֵז *f.*, *she-goat*, pl. עֵזִים. § 43. 4.

עֹז 2 *m.*, *strength* (§ 43).

עָזַב *to leave, forsake* (§ 34).—Niph. *pass.*

עָזַר *to help* (§ 34).

עִזָּר 2 *m.*, *help*. Suff. עִזָּרִי. § 34. 4 b.

עֶזְרָא *Ezra*.

עֲטָרָה *f.*, *cstr.* עֲטָרָה *crown*.

עֵין 2 *f.*, *the eye*, *du.* עֵינַיִם § 41.

Pl. עֵינֹת wells.

עִיר 2 *f.*, *a city*. Pl. עָרִים, *cstr.* עָרֵי.

עָלָה *to go up*, *break* (of day)

(§ 34, 44).—Impf. יַעֲלֶה, *apoc.*

יָעַל.—Hiph. *bring up*, *offer up*.

עַל prep., *upon*, *over*. Suff. p. 70.

עִם prep., *with*, *along with*. Suff.

p. 142, note 1.

עַם 2 *m.*, *people*. § 43.

עָמַד (§ 34).—Hiph. *set*, *place*.

עָנָה *to be low*, *afflicted* (§ 44).—

Pi. *to afflict*.

עָנִי 2 *m.*, *affliction*. § 45.

עָנָה *to answer*, *witness* (§ 44); *against* ב.

מַעֲנֶה *m.*, *answer*; כִּמְעֹן *purpose*,

*intent*; used only with לִּ in

לְמַעַן (i) as prep., *on account*

*of*, *for the sake of*; (ii) as

conj. followed by (a) inf. *cstr.*,

*to the intent that*, *in order to*,

or (b) *impf.*, with or without

אֲשֶׁר, *to the intent that*, *in order*

*that*. § 23. 6, § 49. 5 c.

עָנָן 1 *m.*, *a cloud*.

עָנָן Qal not in use.—Pi. *to cloud*, *to bring on clouds*; inf. *cstr.*

with Suff. עֲנִי for עָנִי. § 3. 3,

§ 7. 5.

עָפָר 1 *m.*, *dust*. § 35.

עֵץ 1 *m.*, *tree*. § 18. 3.

עֲצָה. See עֵץ.

עָצָם *to become strong*, *numerous*.

עָצָם 2 *f.*, *a bone*. Pl. *im*, *oth*.

עָרַב 2 *m.*, *evening*.

עָשָׂק *to oppress*, *injure* (§ 34).

עָשָׂה *to do*, *work*, *make* (§ 34, 44).

—Impf. *apoc.* יַעֲשֶׂה.—Niph.

נַעֲשֶׂה *pass.*, but *fem.* נַעֲשִׂתָה.

מַעֲשֶׂה *m.*, *a work*. § 45.

עָשָׂן *to smoke*. § 34.

עַתָּה 2 *c.*, *time*. Pl. *im*, *oth*. § 43. 4.

עַתָּה *adv.*, *now*.

עָתָר Qal and Hiph. *to pray*, *entreat*.

## פ

פֶּה *m.*, *mouth*. See p. 153.

עַל־פִּי *according to*. See p. 129.

לְפִי חֶרֶב *with the edge of the sword*.

פֶּה 2 *m.*, *snare*. § 43.

פֶּלֶא 2 *i. m.*, *a wonder*.

פְּלִשְׁתִּים *Philistines*.

לְפָנִים 1 *m.*, pl. *face*, *faces*. לְפָנִים

*formerly*, לְפָנִי *before*, לְפָנֵי *be-*

*fore me*; p. 69.

פֶּן conj., *lest*, with *impf.*

פָּעַל *to do* (§ 36); *ptc.* פֹּעֵל *a worker*.

פָּעַל 2 *m.*, *a work*. § 36.

פָּתָח *to open* (mouth).

פָּקַד *to visit*, *inspect*, *review*.—

Niph. *pass.*—Hiph. *to com-*  
*mit to*.

פָּקִיד 1 *m.*, *an overseer*.

פְּקוּדָה *m.*, *a precept*.

פָּתַח *to open* (of eyes &c.) (§ 37).

Niph. *pass.*

פָּר 1 *m.*, *an ox*; *f.* פָּרָה *a cow*,

p. 57, footnote. § 43.

פָּרָה *to be fruitful*, *bear fruit*  
(§ 44).



פֵּרִי 2 *m.*, *fruit*. § 45.

פֶּרַעַה *Pharaoh*.

פָּשַׁע *to rebel; against*, ב.

פִּשְׁעָה 2 *i. m.*, *rebellion, transgression*.

פֶּת 2 *i. m.*, *a morsel, bit*. Suff.

פָּתִי § 43. 1.

פָּתַח *to be open* (§ 44).—Pi. *to entice*.—Hiph. *to make open, to enlarge*; impf. apoc. יִפְתֵּחַ.

פָּתִי 2 *m.*, *simple*. § 45. 3.

פָּתַח *to open*. § 37.

פֶּתַח 2 *i. m.*, *an opening, door*.

מִפְתָּח 3 *m.*, *a key, an opening*; cstr. מִפְתָּחִים. § 30.

## צ

צֹאן 2 *c.*, *a flock* (small cattle).

צָבָא 1 *m.*, *a host, time of service*. Pl. *ôth*. § 38. 2.

צָדֵק *to be righteous, just* (st. § 22).—Hiph. (Pi.) *to justify*.—

Hithp. *to justify oneself*.

צֶדֶק 2 *i. m.*, *righteousness*. § 29. 1 b.

צִדְקָה 1 *f.*, *id.*

צָדִיק *righteous, just*; only *mas.*

צוּר *to hunt* (§ 40).

צוּה Qal not in use. Pi. צִוָּה *to command, charge*. Impf. apoc.

יִצֹּ, imp. צוּ.—Pu. *pass.* § 44.

מִצְוָה *f.*, *a command*.

צִיּוֹן *Zion*.

צֶל 2 *m.*, *a shadow*. § 43.

צֶלֶם 2 *m.*, *an image, likeness*.

צָלַע *to halt, limp* (§ 37).

צָלַע 1 *f.*, *side, rib*; cstr. צָלְעִים.

See p. 114.

צָמַח *to sprout* (§ 37).—Hiph. *to make sprout*.

עֶמְכָּה 2 *i. m.*, *a sprout, branch*.

צָעַק *to cry out*. § 36.

צָפַן *to hide, lay up*.

צָפוֹן 1 *m.*, *the north*.

צִפְרָדִּיעַ 3 *f.* coll. *frogs* (pl. *im*).

צָר 1 *adj.*, *adversary*. § 43.

## ק

קָבַח *to curse* (§ 42).

קָבַץ *to collect, gather*.—Pi. *id.*

קָבַר *to bury*.—Niph. *pass.*

קִבְרָה 2 *i. m.*, *a grave*.

קָדַשׁ *to be holy, sacred* (st. § 22).

—Pi. *to hallow, sanctify*.—

Hiph. *id.*—Niph., Hithp. *reflexive*.

קֹדֶשׁ 1 *adj.*, *holy*.

קֹדֶשׁ 2 *m.*, *holiness, sanctuary*.

מִקְדָּשׁ 1 *m.*, *sanctuary*.

קוֹל 2 *m.*, *voice, sound*. § 41.

קוּם *to arise, stand* (§ 40, Parad.).

—Hiph. *to set up, establish*.

קָם 1 *ptc.*, *standing*. § 41.

מָקוֹם 1 *c.*, *a place*. Pl. *ôth*.

קִיץ 2 *m.*, *thornbush, thorn*. § 41.

קָטַן *to be little* (st. § 22, Parad.).

קָטַן 1 *adj.*, *little* (not inflected but very common).

קָטַן 1 *adj.*, *little, f.* קָטָנָה (inflected form). See § 43. 4.

קָלַל *to be light, despised* (§ 42, Parad.).—Pi. *to make light of, to curse*.—Hiph. *to lighten of*.

קָלַל 1 *adj.*, *light, swift*. § 43.

קָנָה *to acquire, buy, possess*. § 44.

מְקַנָּה *m.*, possession, property, cattle. § 45.

קִין 2 *m.*, end. § 43.

קָצַף *to be angry.*

קָצַר 1 *adj.*, short.

קָרָא *to call, cry, read.*—Pu. *pass.*, קָרָא לוֹ קַיִן *he called him Cain*; קָרָא לוֹ *he was called.* See p. 142.

מִקְרָא 1 *m.*, convocation, an assembly. § 38.

קָרָה *to befall, acc.* § 38. 1. 5. Inf. cstr. *f.* קִרְאָה, with prep. לִקְרָאתִי *to meet me*; לִקְרָאתָהּ *to meet (against) the man.*

קָרַב *to draw near, come near* (st. § 22).—Hiph. *to bring near, to offer.*

קָרוֹב 1 *adj.*, near, neighbour, relative.

קָרֵב 2 *i. m.*, inside, heart. בְּקִרְבִּי *within me*; בְּקִרְבֵּי הָעִיר *within, in the midst of, the city.* § 29. 1b.

קֶרֶן 2 *f.*, horn.

קָרַע *to tear, rend* (§ 37).

קִישָׁב Hiph. *to attend, give attention.*

קֶשֶׁת 2 *f.*, a bow.

## ק

רָאָה *to see* (§ 44).—Impf. יִרְאֶה, apoc. יִרְאָה, יִרְאָה &c., but יִירָאָה 3 *m.*, 3 *f.*, וַיִּרְאָה.—Niph. *pass.*, *to appear.*—Hiph. *to shew, two acc.*

מִרְאָה *m.*, a sight, appearance, face. § 45.

רֹאשׁ 2 *m.*, head; pl. רִאשִׁים. § 41. 5.

רִאשׁוֹן *adj.*, first, former. § 48. 2.

רַבֵּב *to be many* (§ 42), used only in Perf. and Inf. cstr.

רַב 1 *adj.*, great, much; pl. many. § 43.

רָבָה *to increase, multiply* (§ 44); impf. apoc. יִרְבֵּ and יִרְבֵּ.—Hiph. *to multiply, cause to increase.*—Inf. abs. הִרְבֵּה; הִרְבֵּה *adv.*, much.

רְבִיעִי *adj.*, fourth. § 48.

רָבַן *to lie down* (of beasts) (st. § 22).

מִרְבֵּץ 3 *m.*, a stall, lair; cstr. מִרְבֵּץ. § 30.

רָגַל *to slander.*

רִגְלִי 2 *f.*, a foot, du., p. 101.

רָדַף *to pursue.*—Pi. *id.*

רוּחַ 2 *c.*, breath, wind, spirit. Pl. *ôth.*

רוּם *to be high, to rise up* (§ 40).—Hiph. *to lift up.* Ex. 40.—Hoph. *pass.*

רָם 1 *adj.*, high, lofty. § 41.

מְרוֹם 1 *m.*, height, high place.

רוּץ *to run* (§ 40).

רָחֵב *to be broad, wide* (st. § 22).

רָחֵב 2 *m.*, breadth.

רָחֵב 2 *f.*, Broadway, street. Pl. *ôth.*

רָחַם *to love* (§ 36).—Pi. רָחַם *to have pity, compassion, on.* Pu. *pass.*

רָחַץ *to wash* (§ 36).

רָחַק *to be distant, to withdraw* (§ 36).

רָחוֹק 1 *adj.*, distant.

רִיב *to plead, contend* (§ 40).

רִיב 2 *m.*, contention, strife. § 41.

מְרִיבָה *f.*, *id.*

רִיק 2 *m.*, *emptiness, vanity.*

רִיקָם *adv.*, *empty, emptily.*

רָכַב *to ride* (st. § 33).—Hiph. *to set upon a beast.*

רֶמַח 2 *m.*, *a lance, spear.*

רָמַס *to tread.*

רָמַשׁ *to creep.*

רָמִישׁ 2 *m.*, *creeping things, coll.*

רִנָּה 2 *f.*, *a ringing cry, complaint.*

רָעַב *to be hungry* (st. § 22).

רָעֵב 1 *adj.*, *hungry, famished.*

רָעֵב 1 *m.*, *hunger, famine.*

רָעָה *to feed, tend* (§ 44).—Ptc.

רֹעֶה *a shepherd.*

רֵעָה *m.*, *a friend*; רֵעָהוּ . . . אִישׁ אֶחָד . . . another. § 45. 4.

רָעָה *to be evil* (§ 42, st.).—Hiph.

הִרְעָה *to afflict, injure.*

רָע 1 *adj.*, *evil*; *f.* רָעָה *an evil.*

רָעַשׁ *to quake* (§ 36).—Hiph. *to shake.*

רָעַשׁ 2 *m.*, *earthquake.*

רָפָא *to heal* (§ 38).—Niph. *pass.*

רֶצֶפֶה 2 *f.*, *a coal, hot stone.*

רָקַב *to rot* (st. § 22).

רָקִיעַ 1 *m.*, *firmament.*

רָשָׁע 1 *adj.*, *wicked.*

## ש

שָׁאֵב *to draw (water).* § 36.

שָׁאַל *to ask* (§ 36); לָ in reference to.

שְׁאוֹל *c.*, *Sheol, the underworld.*

שָׁאוּל *Saul.*

שָׂאָר *to be left over, to remain* (Qal rare).—Hiph. *to leave over.*—Niph. *pass.*

שָׁבָה § 44 *f.*, *to take captive.*

שֵׁבֶט 2 *m.*, *rod, sceptre, tribe.*

שִׁבְעָה 2 *seven*; שִׁבְעִי *seventh.* § 48.

שָׁבַע Qal not in use.—Niph. *to swear* (§ 37).

שָׁבַר *to break.*—Niph. *pass.* Ptc.

נִשְׁבָּר *broken.*—Pi. *to break in pieces.*

שָׁבַר 2 *i.*, and שִׁבְרָה 1 *m.*, *breach.*

שָׁבַר *to buy or sell corn.*

שֶׁבֶר 2 *m.*, *grain, corn.*

שָׁבַת *to rest, cease.*—Hiph. *to finish.*

שַׁבָּת 1 *c.*, *rest, sabbath.*

יְשָׁדִי *m.*, *almighty (?) generally with אֵל God.*

שׁוּב *to turn, return* (§ 40).—

Hiph. *to restore, bring back.*

שׁוֹפָר 1 *c.*, *a trumpet.* Pl. *ôth.*

שׁוּק 2 *m.*, *street.* Pl. שְׁוּקִים. § 41.

שׁוֹר 2 *m.*, *ox.* Pl. שְׁוֹרִים. § 41.

שָׁחַט *to slay, slaughter* (§ 36, Parad.).

שָׁחַר 2 *m.*, *dawn.*

שָׁחַת Qal not in use.—Pi. שִׁחָה

*to destroy* (§ 36).—Hiph. *id.*;

*to act corruptly, to corrupt.*—

Niph. *pass.*

שִׁיר 2 *m.*, *a song*; *f.* *id.* § 41.

שָׁית *to set, place* (§ 40).

שָׁכַב *to lie down* (st. § 22).

שָׁכַח *to forget* (§ 37).—Niph. *pass.*

שָׁבַל *to be bereaved (of children)* (st. § 22).

שֵׁכֶם *m.*, *shoulder.* Suff. שִׁכְמוֹ.

שָׁכַן *to dwell.*—Impf. יִשְׁכֹּן (§ 22. 2).

Hiph. *to cause to dwell, place.*

מִשְׁכָּן 1 *m.*, dwelling, tabernacle.  
 שָׂכַר *to be drunken* (st. § 22).  
 שָׁלַח *to send, stretch out.*—Pi. *send away; let go.*  
 שֻׁלְחָן 2 *c.*, a table.  
 שָׁלַךְ Qal not in use.—Hiph. *to cast, cast off.*—Hoph. *pass.*  
 שָׁלֵם *to be whole, sound* (st. § 22).  
 —Pi. *to complete, perform, pay.*  
 שָׁלֵם 1 *adj.*, whole, sound.  
 שְׁלוֹם 1 *m.*, soundness, health, peace.  
 שָׁלֹשׁ 1 *adj.*, three. § 48.  
 שָׁם *adv.*, there; שָׁמָּה *thither*; מִשָּׁם *from there, thence.*  
 שֵׁם 3 *m.*, a name. Pl. שֵׁמוֹת. § 30. 2.  
 שָׁמַד Qal not in use.—Hiph. *to destroy.*—Niph. *pass.*  
 שָׁמוּאֵל Samuel.  
 שָׁמַיִם 1 *pl.*, heaven, heavens. § 16. 5.  
 שָׁמֵם *to be desolate* (§ 42). Impf.  
 יִשָּׁם and יִשָּׁם—Hiph. *to desolate.*—Niph. *pass.*  
 שָׁמַע *to hear, listen to*, אָל, לָ, בָ (§ 22).—Niph. *pass.*  
 שָׁמַע 2 *m.*, a report.  
 שָׁמַר *to keep, watch.*—Niph. *to take heed, beware.*—Hithp. *to keep oneself.*  
 שָׁמַר 3 *ptc.*, watchman.  
 מִשְׁמָרָה 1 *m.*, and מִשְׁמָרָה *f.*, ward, watch, observance. § 29. 3.  
 שָׁמֶשׁ 2 *c.*, the sun.  
 שָׁמְשׁוֹן Samson.  
 שָׁנָה 1 *f.*, a year. Pl. שָׁנִים (Poet. *ōth*).  
 שְׁנַיִם *du.*, two. § 48.  
 שֵׁנִי 1 *adj.*, second. § 48.

שָׁעַן Qal not in use.—Niph. *to lean, rest on.*  
 שַׁעַר 2 *c.*, a gate.  
 שֹׁפְחָה 2 *f.*, handmaid.  
 שָׁפַט *to judge.*—Niph. *to litigate.*  
 שָׁפַט 3 *ptc.*, a judge.  
 מִשְׁפָּט 1 *m.*, judgment.  
 שָׁפַף *to pour out, spill.*—Niph. *pass.*  
 שָׁפַל *to be low, abased* (st. § 22).  
 שָׁקַל *to weigh.*—Niph. *pass.*  
 שָׁרַן *to swarm; with acc.*  
 שָׂרִין 2 *m.*, creeping things.  
 שָׂרָה Qal not in use.—Pi. שָׂרָה *to serve, minister* (§ 36).  
 שָׁקָה See next word.  
 שָׁקָה *to drink* (§ 44).—Impf. apoc. יִשָּׁקָה—Niph. *pass.*—Hiph. הִשָּׁקָה *to give drink, to water.*  
 מְשַׁקֶּה *m. ptc.*, a cupbearer, butler; also butlership.  
 מִשְׁתֵּה *m.*, a feast.

## ש

שָׁבַע *to be sated, satisfied* (st. § 37); *with, acc.*—Hiph. *to satisfy; one with—, two acc.*  
 שָׂדֶה (שָׂרִי poet.) 1 *m.*, a field. § 45. 3.  
 שָׂחַק *to laugh* (§ 36); Pi. *to play, sport.*  
 שִׁיחָה *f.*, meditation.  
 שָׁם *to set, place* (§ 40).  
 שָׁבַל 2 *i. m.*, understanding.  
 שָׂמַח, שָׂמַח *to rejoice, be glad* (§ 37).

שָׂמֵחַ adj., *glad, joyful*.

שָׂנֵא *to hate* (§ 38. st.).

שָׂפָה 1 *f., lip, edge, bank; du.*

שָׂפָתַי pp. 68 f.

שָׂרָה *Sarah*.

שָׂרַף *to burn*.—Niph. *pass.*

שָׂרָף 1 *m., a seraph*.

שָׂרַר 1 *m., a prince, captain*. § 43.

## ת

תִּבְיָה 1 *f., ark* (ē firm).

תּוֹךְ 2 *m., midst; cstr. תּוֹכָה*, § 41.

תּוֹכִי *within me*.

תּוֹלָדוֹת pl. *f., generations, history*  
(see יָלַד).

תּוֹרָה *f., instruction, law* (יָרָה).

תַּחַת prep., *under, beneath, instead of*.—Suff. תַּחְתִּי. § 36. 2.

תָּמַם *to be complete, ended* (§ 42).

—Impf. יָתַם.—Hiph. *to complete, finish*.

תָּם 1 adj., *complete, perfect* (§ 43).

תָּמִים 1 adj., *id.*

תָּמִיד adv., *continually*.

תָּמָר 2 *m., a palm tree*.

תִּפְאָרָה and תִּפְאָרָה 2 *f., glory*.

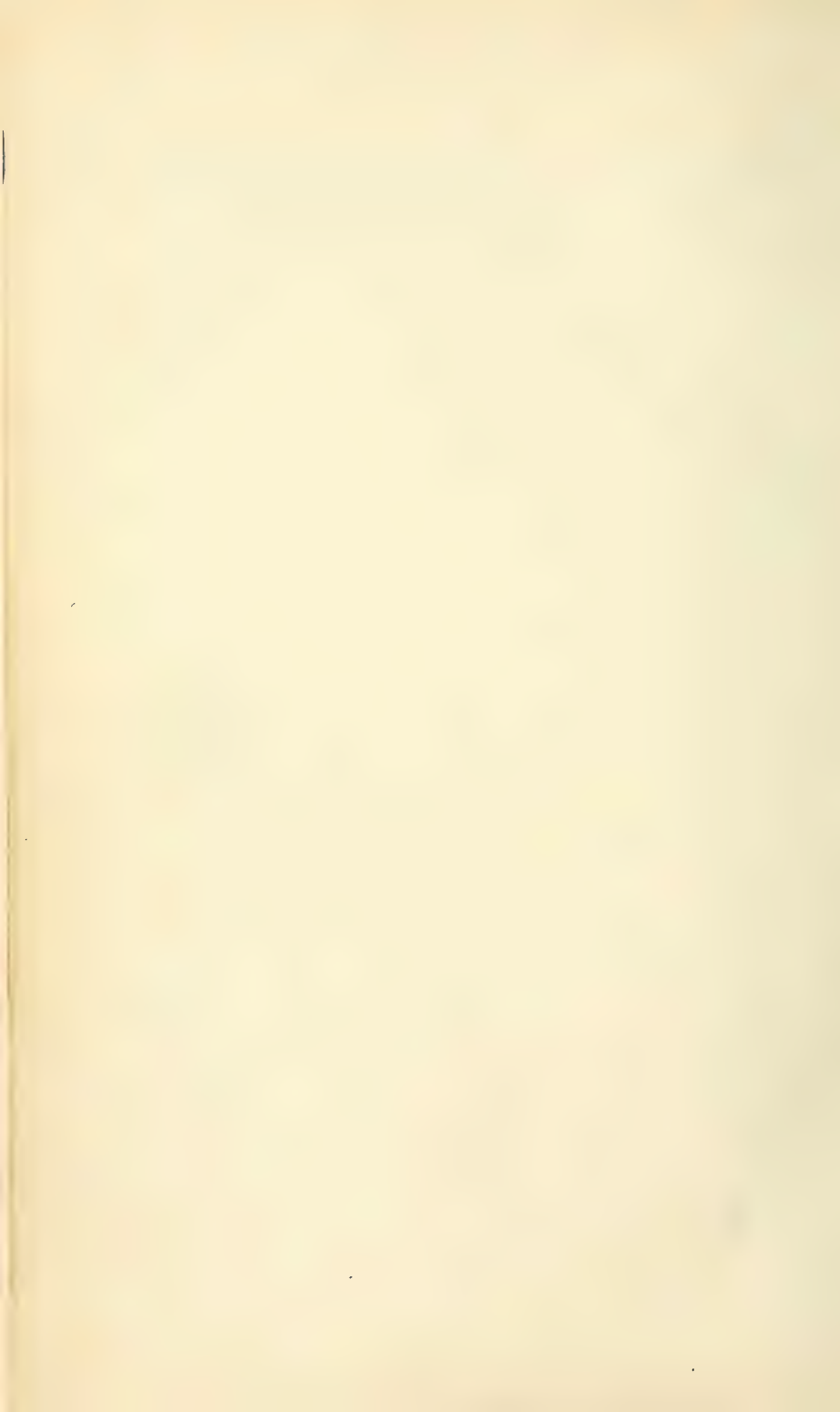
תְּפִלָּה *prayer*.

תָּקַע *to strike, blow* (a trumpet).

תִּרְדָּמָה *f., a deep sleep* (רָדַם).

תִּשְׁעָה. See יָשַׁע.





# PARADIGMS OF VERBS AND NOUNS.

## THE REGULAR

	Qal			Niph'al
	act.	stat.		
<i>Perf. Sing.</i> 3 m.	קָטַל	כָּבַד	קָטַן	נִקְטַל
3 f.	קָטְלָה	כָּבְדָה	קָטְנָה	נִקְטְלָה
2 m.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ
2 f.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ
1 c.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי
<i>Plur.</i> 3 c.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ
2 m.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם
2 f.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן
1 c.	קָטַלְנִי	כָּבַדְנִי	קָטַנְנִי	נִקְטַלְנִי
<i>Impf. Sing.</i> 3 m.	יִקְטַל	יִכְבֵּד	יִקְטֵן	יִנְקַטַּל
3 f.	תִּקְטַל	תִּכְבֵּד		תִּנְקַטַּל
2 m.	תִּקְטַלְ	תִּכְבֵּדְ		תִּנְקַטַּלְ
2 f.	תִּקְטַלִּי (י)	תִּכְבֵּדִי		תִּנְקַטַּלִּי
1 c.	אִקְטַל	אִכְבֵּד		אִנְקַטַּל (אִקְטַל)
<i>Plur.</i> 3 m.	יִקְטְלוּ (ו)	יִכְבְּדוּ		יִנְקַטְלוּ
3 f.	תִּקְטַלְנָה	תִּכְבֵּדְנָה	אֵלֶּכֶן	תִּנְקַטְלְנָה
2 m.	תִּקְטַלְוּ (ו)	תִּכְבְּדוּ		תִּנְקַטְלוּ
2 f.	תִּקְטַלְנָה	תִּכְבֵּדְנָה		תִּנְקַטְלְנָה
1 c.	נִקְטַל	נִכְבֵּד		נִנְקַטַּל
<i>Imp. Sing.</i> 2 m.	קָטַל (קָטְלָה)	כָּבַד (כָּבְדָה)		הִקְטַל (הִקְטְלָה)
2 f.	קָטְלִי (קָטְלִי)	כָּבְדִי		הִקְטְלִי
<i>Plur.</i> 2 m.	קָטְלוּ	כָּבְדוּ		הִקְטְלוּ
2 f.	קָטְלְנָה	כָּבְדְנָה		הִקְטְלְנָה
<i>Jussive</i> 3 sing.	יִקְטַל	יִכְבֵּד		יִנְקַטַּל (יִנְקַטַּל)
<i>waw cons. impf.</i>	וַיִּקְטַל	וַיִּכְבֵּד		וַיִּנְקַטַּל (וַיִּנְקַטַּל)
<i>Cohortative</i> 1 sing.	אִקְטַלְה	אִכְבֵּדְה		אִנְקַטַּלְה
<i>waw cons. perf.</i>	וַקְטַלְתָּ	&c.		
<i>Inf. cstr.</i>	קָטַל	כָּבַד (כָּבַד)		הִקְטַל
<i>absol.</i>	קָטוּל	כָּבוֹד		הִקְטַל, נִקְטַל
<i>Part. act.</i>	קָטַל	כָּבַד	קָטַן	
<i>pass.</i>	קָטוּל			נִקְטַל

## VERB. §§ 20—28.

Pi'el	Pu'al	Hithpa'el	Hiph'il	Hoph'al
קָטַל (קטל)	קָטַל	הִתְקַטַּל (קטל)	הִקְטִיל	הִקְטַל
קָטַלְהָ	קָטַלְהָ	הִתְקַטַּלְהָ	הִקְטִילְהָ	הִקְטַלְהָ
קָטַלְתָּ	קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
קָטַלְתָּ	קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
קָטַלְתִּי	קָטַלְתִּי	הִתְקַטַּלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי
קָטַלְוּ	קָטַלְוּ	הִתְקַטַּלְוּ	הִקְטַלְוּ	הִקְטַלְוּ
קָטַלְתֶּם	קָטַלְתֶּם	הִתְקַטַּלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם
קָטַלְתֶּן	קָטַלְתֶּן	הִתְקַטַּלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן
קָטַלְנוּ	קָטַלְנוּ	הִתְקַטַּלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ
יִקְטַל	יִקְטַל	יִתְקַטַּל	יִקְטִיל	יִקְטַל
תִּקְטַל	תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל	תִּקְטַל
תִּקְטַל	תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל	תִּקְטַל
תִּקְטַלְיָ	תִּקְטַלְיָ	תִּתְקַטַּלְיָ	תִּקְטִילְיָ	תִּקְטַלְיָ
אִקְטַל	אִקְטַל	אִתְקַטַּל	אִקְטִיל	אִקְטַל
יִקְטַלוּ	יִקְטַלוּ	יִתְקַטַּלוּ	יִקְטִילוּ	יִקְטַלוּ
תִּקְטַלְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה
תִּקְטַלוּ	תִּקְטַלוּ	תִּתְקַטַּלוּ	תִּקְטִילוּ	תִּקְטַלוּ
תִּקְטַלְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה
נִקְטַל	נִקְטַל	נִתְקַטַּל	נִקְטִיל	נִקְטַל
קָטַל		הִתְקַטַּל	הִקְטִיל ✓	
קָטַלְיָ		הִתְקַטַּלְיָ	הִקְטִילְיָ	wanting
קָטַלְוּ	wanting	הִתְקַטַּלְוּ	הִקְטִילוּ	wanting
קָטַלְנָה		הִתְקַטַּלְנָה	הִקְטִילְנָה	
יִקְטַל	יִקְטַל	יִתְקַטַּל	יִקְטִיל	&c.
וַיִּקְטַל	וַיִּקְטַל	וַיִּתְקַטַּל	וַיִּקְטִיל	
אִקְטַלְהָ		אִתְקַטַּלְהָ	אִקְטִילְהָ	
קָטַל	(קָטַל)	הִתְקַטַּל	הִקְטִיל	(הִקְטַל)
קָטַל	קָטַל	(הִתְקַטַּל)	הִקְטַל	(הִקְטַל)
מִקְטַל		בִּתְקַטַּל	בִּקְטִיל	
	מִקְטַל			מִקְטַל

## THE VERBAL SUFFIXES

See also suffixes to

## Qal

<i>Perf.</i>	3 s. m.	3 s. f.	2 s. m.	2 s. f.
<i>Suff.</i>	קָטַל קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
s. 1 c.	קָטַלְתִּי	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
2 m.	קָטַלְתָּ	קָטַלְתְּ	—	—
2 f.	קָטַלְתְּ	קָטַלְתְּ	—	—
3 m.	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ
3 f.	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
pl. 1 c.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 m.	קָטַלְתֶּם	קָטַלְתֶּם	—	—
2 f.	קָטַלְתֶּם	קָטַלְתֶּם	—	—
3 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
3 f.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם

<i>Impf.</i>	3 s. m.	3 pl. m.	<i>Imper. s.</i>	<i>pl.</i>
<i>Suff.</i>	יִקְטֹל יִקְטֹלְתָּ	יִקְטֹלוּ	קָטַל קָטַלְתָּ	קָטַלְתְּ
s. 1 c.	יִקְטֹלְתִּי	יִקְטֹלוּ	קָטַלְתָּ	קָטַלְתְּ
2 m.	יִקְטֹלְתָּ	יִקְטֹלוּ	—	—
2 f.	יִקְטֹלְתְּ	יִקְטֹלוּ	—	—
3 m.	יִקְטֹלְתָּ	יִקְטֹלוּ	קָטַלְתָּ	&c.
3 f.	יִקְטֹלְתְּ	יִקְטֹלוּ	קָטַלְתְּ	as in
pl. 1 c.	יִקְטֹלוּ	יִקְטֹלוּ	קָטַלוּ	imperf.
2 m.	יִקְטֹלוּ	יִקְטֹלוּ	—	plural
2 f.	יִקְטֹלוּ	יִקְטֹלוּ	—	
3 m.	יִקְטֹלוּ	יִקְטֹלוּ	קָטַלוּ	
3 f.	יִקְטֹלוּ	יִקְטֹלוּ	קָטַלוּ	

And so all parts  
of impf. ending  
in a Consonant,

So 2 *pl. m.*,  
and 2, 3 *pl. f.*  
which becomes  
תִּקְטֹלוּ.

<sup>1</sup> This column may be  
also written defectively, e.g.  
קָטַלְתִּי, &c. <sup>2</sup> The first syll.  
throughout imperative is  
half-open, e.g. קָטַלְתָּ.





## PE NUN VERB. § 33.

	Qal		Niph.	Hiph.	Hoph.
<i>Perf. Sing.</i> 3 m.	(נָגַשׁ)	נָגַל	נָגַשׁ	הִנָּגַשׁ	הִנָּגַשׁ
3 f.			נָגַשְׁהָ	הִנָּגַשְׁהָ	הִנָּגַשְׁהָ
2 m.			נָגַשְׁתָּ	הִנָּגַשְׁתָּ	הִנָּגַשְׁתָּ
<i>Impf. Sing.</i> 3 m.	יִנָּגַשׁ	יִנָּגַל	יִנָּגַשׁ	יִנָּגַשׁ	יִנָּגַשׁ
3 f.	תִּנָּגַשׁ	תִּנָּגַל	&c.	תִּנָּגַשׁ	
2 m.	תִּנָּגַשׁ	תִּנָּגַל		תִּנָּגַשׁ	
2 f.	תִּנָּגַשִּׁי	תִּנָּגַלִּי		תִּנָּגַשִּׁי	
1 c.	אִנָּגַשׁ	אִנָּגַל		אִנָּגַשׁ	
<i>Plur.</i> 3 m.	יִנָּגַשׁוּ	יִנָּגַלוּ		יִנָּגַשׁוּ	
3 f.	תִּנָּגַשְׁנָה	תִּנָּגַלְנָה		תִּנָּגַשְׁנָה	
2 m.	תִּנָּגַשׁוּ	תִּנָּגַלוּ		תִּנָּגַשׁוּ	
2 f.	תִּנָּגַשְׁנָה	תִּנָּגַלְנָה		תִּנָּגַשְׁנָה	
1 c.	נִגַּשׁ	נִגַּל		נִגַּשׁ	
<i>Imp. Sing.</i> 2 m.	נָגַשׁ (נָגַשְׁהָ)	נָגַל	הִנָּגַשׁ	הִנָּגַשׁ	
2 f.	נָגַשִּׁי	נָגַלִּי	הִנָּגַשִּׁי	הִנָּגַשִּׁי	
<i>Plur.</i> 2 m.	נָגַשׁוּ	נָגַלוּ	הִנָּגַשׁוּ	הִנָּגַשׁוּ	wanting
2 f.	נָגַשְׁנָה	נָגַלְנָה	הִנָּגַשְׁנָה	הִנָּגַשְׁנָה	
<i>Juss.</i> 3 sing.				יִנָּגַשׁ	
waw cons. <i>impf.</i>				וַיִּנָּגַשׁ	
<i>Cohort.</i> 1 sing.	אִנָּגַשׁהָ			אִנָּגַשׁהָ	
waw cons. <i>perf.</i>	וַיִּנָּגַשְׁתָּ				
<i>Inf. cstr.</i>	נָגַשְׁתָּ	נָגַל	הִנָּגַשׁ	הִנָּגַשׁ	הִנָּגַשׁ
<i>absol.</i>	נָגַשׁ	נָגַל	הִנָּגַשׁ	הִנָּגַשׁ	הִנָּגַשׁ
<i>Part. act.</i>	נָגַשׁ	נָגַל	נָגַשׁ	מִנָּגַשׁ	
<i>pass.</i>	נָגַשׁ	—			מִנָּגַשׁ

## PE NUN VERB. § 33.

	Qal		Niph.	Pass. Qal
<i>Perf. Sing.</i> 3 m.	נָתַן	לָנַת	נִלְנַת, נִתַּן	
3 f.	נָתְנָה	לָנְתָהּ		
2 m.	נָתַתָּה	לָנָתְךָ		
2 f.	נָתַתְּ	&c.		
1 c.	נָתַתִּי			
<i>Plur.</i> 3 c.	נָתַנוּ			
2 m.	נָתַתֶּם			
2 f.				
1 c.	נָתַמְּ			
<i>Impf. Sing.</i> 3 m.	יִתֵּן	יִנָּח	יִנָּח, יִלָּח, יִנָּח	
3 f.	יִתְּנָה	יִנָּח		
2 m.	יִתְּנָה	יִנָּח		
2 f.	יִתְּנִי	יִנָּחִי		
1 c.	אֶתֵּן יִתְּנָה	אֶנָּח		
<i>Plur.</i> 3 m.	יִתְּנוּ	יִנָּחוּ		
3 f.				
2 m.	יִתְּנוּ	יִנָּחוּ		
2 f.				
1 c.	נִתֵּן	נִנָּח		
<i>Imp. Sing.</i> 2 m.	תֵּן, תִּנֶּה	קַח, קַחֲהָ		
2 f.	תִּנִּי	קַחֲהִי		
<i>Plur.</i> 2 m.	תֵּנוּ	קַחוּ		
2 f.				
<i>Juss. 3 sing.</i>	יִתֵּן	יִנָּח		
<i>vaw cons. impf.</i>	יִתֵּן	יִנָּח		
<i>Inf. estr.</i>	(נָתַן) יִתֵּן, יִתְּנִי, יִתְּנֶה		יִלָּח, יִנָּח	
<i>abs.</i>	נָתַח	לָנָח	יִנָּח	
<i>Part. act.</i>	נָתַח	לָנָח		
<i>pass.</i>	נָתַח	לָנָח	נָתַח	

## PE GUTTURAL

	Qal				Niph.	
	act.		stat.			
<i>Perf. Sing.</i> 3 m.	חָתַם	עָמַד	חָכַם	חָזַק	נִחַתַּם	נִעְמַד
3 f.		עָמְדָה				נִעְמְדָה
2 m.		עָמַדְתָּ				נִעְמַדְתָּ
2 f.		עָמַדְתְּ				נִעְמַדְתְּ
1 c.		עָמַדְתִּי				נִעְמַדְתִּי
<i>Plur.</i> 3 c.		עָמְדוּ				נִעְמְדוּ
2 m.		עָמַדְתֶּם				נִעְמַדְתֶּם
2 f.		עָמַדְתֶּן				נִעְמַדְתֶּן
1 c.		עָמַדְנִי				נִעְמַדְנִי
<i>Impf. Sing.</i> 3 m.	יִחַתֵּם	יִעְמַד	יִחַכֵּם	יִחַזֵּק		יִעְמֹד
3 f.		תִּעְמַד		תִּחַזֵּק		תִּעְמֹד
2 m.		תִּעְמַד		תִּחַזֵּק		תִּעְמֹד
2 f.		תִּעְמַדִּי		תִּחַזְּקִי		תִּעְמֹדִי
1 c.		אֵעְמַד		אֶחַזֵּק		אֵעְמֹד
<i>Plur.</i> 3 m.		יִעְמְדוּ		יִחַזְּקוּ		יִעְמֹדוּ
3 f.		תִּעְמַדְנָה		תִּחַזְּקְנָה		תִּעְמֹדְנָה
2 m.		תִּעְמְדוּ		תִּחַזְּקוּ		תִּעְמֹדוּ
2 f.		תִּעְמַדְנָה		תִּחַזְּקְנָה		תִּעְמֹדְנָה
1 c.		נִעְמַד		נִחַזֵּק		נִעְמֹד
<i>Imp. Sing.</i> 2 m.		עֲמַד		חַזֵּק		הִעְמֹד
2 f.		עֲמְדִי		חַזְּקִי		הִעְמֹדִי
<i>Plur.</i> 2 m.		עֲמְדוּ		חַזְּקוּ		הִעְמֹדוּ
2 f.		עֲמַדְנָה		חַזְּקְנָה		הִעְמֹדְנָה
<i>Juss.</i> 3 sing.						
waw cons. <i>impf.</i>		וַיִּעְמַד		וַיִּחַזֵּק		
<i>Cohort.</i> 1 sing.		אֶעְמַדְהָ				
waw cons. <i>perf.</i>		וַעְמַדְתָּ				
<i>Inf. estr.</i>		עֲמַד				הִעְמֹד
<i>absol.</i>		עֲמֹד				נִעְמֹד
<i>Part. act.</i>		עֹמֵד				נִחַתָּם
<i>pass.</i>		עֲמוּד				נִעְמֹד

VERB. § 34.

## PE 'ALEPH. § 35.

Hiph.	Hoph.	Qal
הֶעֱמִיד הַהָתִים	הֶעֱמַד הַחֹתִם	אָכַל
הֶעֱמִידָהּ	הֶעֱמִידָהּ	
הֶעֱמִידָתָּ	הֶעֱמִידָתָּ	
הֶעֱמִידָתִי	הֶעֱמִידָתִי	
הֶעֱמִידָהּ	הֶעֱמִידָהּ	
הֶעֱמִידָתִם	הֶעֱמִידָתִם	
הֶעֱמִידָתְךָ	הֶעֱמִידָתְךָ	
הֶעֱמִידָנִי	הֶעֱמִידָנִי	
יַעֲמִיד	יַעֲמִיד	יֹאכַל
תַּעֲמִיד	תַּעֲמִיד	תֹּאכַל
תַּעֲמִיד	תַּעֲמִיד	תֹּאכַל
תַּעֲמִידִי	תַּעֲמִידִי	תֹּאכְלִי
אֶעֱמִיד	אֶעֱמִיד	אֹכַל
יַעֲמִידָהּ	יַעֲמִידָהּ	וְיֹאכְלוּ
תַּעֲמִידָנָהּ	תַּעֲמִידָנָהּ	תֹּאכְלֶנָּה
תַּעֲמִידָהּ	תַּעֲמִידָהּ	תֹּאכְלוּ
תַּעֲמִידָנָהּ	תַּעֲמִידָנָהּ	תֹּאכְלֶנָּה
נֶעֱמִיד	נֶעֱמִיד	נֹאכַל
הֶעֱמִיד		אָכַל
הֶעֱמִידִי		אָכְלִי
הֶעֱמִידָהּ	wanting	אָכְלוּ
הֶעֱמִידָנָהּ		אָכְלֶנָּה
יַעֲמִיד		
וַיַּעֲמִיד		וַיֹּאכַל (וַיֹּאמֶר)
אֶעֱמִידָהּ		אֹכְלוּ
וְהֶעֱמִידָתָּ		
&c. יַעֲמִיד		אָכַל
יַעֲמִיד	&c. יַעֲמִיד	אָכְלוּ
&c. מֶעֱמִיד		אָכַל
	&c. מֶעֱמִיד	אָכְלוּ



## 'AYIN GUTTURAL

	Qal	Niph'al
<i>Perf. Sing.</i> 3 m.	נָחַם (נָחַם) שָׁחַט	נָחַם נִשְׁחַט
3 f.	שָׁחָטָה שָׁחַטָה	נִשְׁחָטָה נִשְׁחַטָה
2 m.	שָׁחַטְתָּ שָׁחַטָה	נִשְׁחַטְתָּ נִשְׁחַטָה
2 f.	שָׁחַטְתְּ שָׁחַטָה	נִשְׁחַטְתְּ נִשְׁחַטָה
1 c.	שָׁחַטְתִּי שָׁחַטָה	נִשְׁחַטְתִּי נִשְׁחַטָה
<i>Plur.</i> 3 c.	שָׁחַטוּ שָׁחַטוּ	נִשְׁחַטוּ נִשְׁחַטוּ
2 m.	שָׁחַטְתֶּם שָׁחַטְתֶּם	נִשְׁחַטְתֶּם נִשְׁחַטְתֶּם
2 f.	שָׁחַטְתֶּן שָׁחַטְתֶּן	נִשְׁחַטְתֶּן נִשְׁחַטְתֶּן
1 c.	שָׁחַטְנוּ שָׁחַטְנוּ	נִשְׁחַטְנוּ נִשְׁחַטְנוּ
<i>Impf. Sing.</i> 3 m.	יִשְׁחַט יִשְׁחַט	יִנָּחֵם יִנָּחֵם
3 f.	תִּשְׁחַט תִּשְׁחַט	תִּנָּחֵם תִּנָּחֵם
2 m.	תִּשְׁחַט תִּשְׁחַט	תִּנָּחֵם תִּנָּחֵם
2 f.	תִּשְׁחָטִי תִּשְׁחָטִי	תִּנָּחֵמִי תִּנָּחֵמִי
1 c.	אֶשְׁחַט אֶשְׁחַט	אֶנָּחֵם אֶנָּחֵם
<i>Plur.</i> 3 m.	יִשְׁחָטוּ יִשְׁחָטוּ	יִנָּחֲמוּ יִנָּחֲמוּ
3 f.	תִּשְׁחָטְנָה תִּשְׁחָטְנָה	תִּנָּחֲמוּנָה תִּנָּחֲמוּנָה
2 m.	תִּשְׁחָטוּ תִּשְׁחָטוּ	תִּנָּחֲמוּ תִּנָּחֲמוּ
2 f.	תִּשְׁחָטְנָה תִּשְׁחָטְנָה	תִּנָּחֲמוּנָה תִּנָּחֲמוּנָה
1 c.	נִשְׁחַט נִשְׁחַט	נִשְׁחַט נִשְׁחַט
<i>Imp. Sing.</i> 2 m.	שָׁחַט שָׁחַט	הִנָּחֵם הִנָּחֵם
2 f.	שָׁחָטִי שָׁחָטִי	הִנָּחֲמִי הִנָּחֲמִי
<i>Plur.</i> 2 m.	שָׁחָטוּ שָׁחָטוּ	הִשְׁחָטוּ הִשְׁחָטוּ
2 f.	שָׁחָטְנָה שָׁחָטְנָה	הִשְׁחָטְנָה הִשְׁחָטְנָה
<i>Juss.</i> 3 sing.	יִשְׁחַט יִשְׁחַט	&c.
<i>waw cons. impf.</i>	וַיִּשְׁחַט וַיִּשְׁחַט	&c.
<i>impf. with suff.</i>	יִשְׁחָטִי יִשְׁחָטִי	&c.
<i>Inf. cstr.</i>	שָׁחַט שָׁחַט	הִשְׁחָט הִשְׁחָט
<i>absol.</i>	שָׁחַט שָׁחַט	נִשְׁחָט נִשְׁחָט
<i>Part. act.</i>	שָׁחַט שָׁחַט	נִשְׁחָט נִשְׁחָט
<i>pass.</i>	שָׁחָט שָׁחָט	

VERBS. § 36.

Pi'el		Pu'al		Hithp.	
בָּרַךְ	נָחַם	בָּרַךְ	נָחַם	הִתְבָּרַךְ	הִתְנַחֵם
בִּרְכָה		בִּרְכָה		הִתְבָּרַכְתָּ	
בִּרְכָתָּ		בִּרְכָתָּ		הִתְבָּרַכְתָּ	
בִּרְכָתָּ		בִּרְכָתָּ		הִתְבָּרַכְתָּ	
בִּרְכָתִי		בִּרְכָתִי		הִתְבָּרַכְתִּי	
בִּרְכוּ		בִּרְכוּ		הִתְבָּרְכוּ	
בִּרְכֶתֶם		בִּרְכֶתֶם		הִתְבָּרַכְתֶּם	
בִּרְכָתוֹ		בִּרְכָתוֹ		הִתְבָּרַכְתּוֹ	
בִּרְכּוּ		בִּרְכּוּ		הִתְבָּרַכּוּ	
יְבָרַךְ	יְנַחֵם	יְבָרַךְ	יְנַחֵם	יִתְבָּרַךְ	יִתְנַחֵם
תְּבָרַךְ		תְּבָרַךְ		תִּתְבָּרַךְ	
תְּבָרַךְ		תְּבָרַךְ		תִּתְבָּרַךְ	
תְּבָרְכִי		תְּבָרְכִי		תִּתְבָּרְכִי	
אֲבָרַךְ		אֲבָרַךְ		אִתְבָּרַךְ	
יְבָרְכוּ		יְבָרְכוּ		יִתְבָּרְכוּ	
תְּבָרַכְנָה		תְּבָרַכְנָה		תִּתְבָּרַכְנָה	
תְּבָרְכוּ		תְּבָרְכוּ		תִּתְבָּרְכוּ	
תְּבָרַכְנָה		תְּבָרַכְנָה		תִּתְבָּרַכְנָה	
נִבְרַךְ		נִבְרַךְ		נִתְבָּרַךְ	
בָּרַךְ	נָחַם			הִתְבָּרַךְ	הִתְנַחֵם
בִּרְכִי				הִתְבָּרְכִי	
בִּרְכוּ				הִתְבָּרְכוּ	
בִּרְכְּנָה				הִתְבָּרַכְנָה	
בָּרַךְ	נָחַם	בָּרַךְ	נָחַם	הִתְבָּרַךְ	הִתְנַחֵם
בָּרַךְ					
מִבָּרַךְ	מִנַּחֵם			מִתְבָּרַךְ	מִתְנַחֵם
		מִבָּרַךְ	מִנַּחֵם		

## LAMEDH GUTTURAL

	Qal	Niph.	Pi'el
<i>Perf. Sing.</i> 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח
3 f.	שָׁלְחָה	נִשְׁלַחָה	שִׁלְּחָהּ
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
1 c.	שָׁלַחְתִּי	&c.	&c.
<i>Plur.</i> 3 c.	שָׁלְחוּ		
2 m.	שָׁלַחְתֶּם		
2 f.	שָׁלַחְתֶּן		
1 c.	שָׁלַחְנוּ		
<i>Impf. Sing.</i> 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
<i>Plur.</i> 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
2 m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>Imp. Sing.</i> 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח
2 f.	שְׁלַחִי	הִשְׁלַחִי	
<i>Plur.</i> 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	
<i>Juss.</i> 3 sing.			
<i>wav cons. impf.</i>			
<i>impf. with suff.</i>	יִשְׁלַחֲנִי	&c.	
<i>Inf. cstr.</i>	שְׁלַח	הִשְׁלַח	שְׁלַח
<i>absol.</i>	שְׁלַח	נִשְׁלַח	שְׁלַח
<i>Pass. act.</i>	שְׁלַח	נִשְׁלַח	מִשְׁלַח
<i>pass.</i>	שְׁלַח		



## LAMEDH 'ALEPH

	Qal		Niph.
<i>Perf. Sing.</i> 3 m.	לָמַד	לָמַד	לָמַד
3 f.	לָמַדָּה	לָמַדָּה	לָמַדָּה
2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
1 c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
<i>Plur.</i> 3 c.	לָמַדוּ	לָמַדוּ	לָמַדוּ
2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 f.	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן
1 c.	לָמַדְנוּ	לָמַדְנוּ	לָמַדְנוּ
<i>Impf. Sing.</i> 3 m.	יִלְמַד	&c.	יִלְמַד
3 f.	תִּלְמַד		תִּלְמַד
2 m.	תִּלְמַד		תִּלְמַד
2 f.	תִּלְמַדִּי		תִּלְמַדִּי
1 c.	אֶלְמַד		אֶלְמַד
<i>Plur.</i> 3 m.	יִלְמְדוּ		יִלְמְדוּ
3 f.	תִּלְמְדֶנָּה		תִּלְמְדֶנָּה
2 m.	תִּלְמְדוּ		תִּלְמְדוּ
2 f.	תִּלְמְדֶנָּה		תִּלְמְדֶנָּה
1 c.	נִלְמַד		נִלְמַד
<i>Imp. Sing.</i> 2 m.	לִמַּד		הִלְמַד
2 f.	לִמַּדִּי		הִלְמַדִּי
<i>Plur.</i> 2 m.	לִמְדוּ		הִלְמְדוּ
2 f.	לִמְדֶנָּה		הִלְמְדֶנָּה
<i>Juss. 3 sing.</i>			
<i>waw cons. impf.</i>			
<i>waw cons. perf.</i>	וַיִּלְמַד		&c.
<i>impf. with suff.</i>	יִלְמְדֶנָּה		
<i>Inf. estr.</i>	לִמְדָּה		הִלְמְדָּה
<i>absol.</i>	לִמְדוּ		נִלְמְדוּ
<i>Part. act.</i>	לֹמֵד	לֹמֵד	נִלְמֵד
<i>pass.</i>	לִמְדוּ		



VERBS. § 38.

Pi'el	Pu'al	Hithp.	Hiph.	Hoph.
הִצִּיחַ	הִצָּח	הִתְחַצֵּחַ	הִצְחִיחַ	הִצָּח
מִצִּחַתִּי	מִצָּחָה	as	הִצְחִיחֵהוּ	הִצָּחָה
מִצִּחָתְךָ	מִצָּחָתְךָ	Pi.	הִצְחִיחֵנִי	הִצָּחָתְךָ <sup>1</sup>
&c.	&c.		הִצְחִיחֵנִי	as
			הִצְחִיחֵנִי	Pu.
			הִצְחִיחֵנִי	
			הִצְחִיחֵנִי	
			הִצְחִיחֵנִי	
			הִצְחִיחֵנִי	
יִצְחֵחַ	יִצָּח	יִתְחַצֵּחַ	יִצְחִיחַ	יִצָּח
as	as	as	יִצְחִיחֵהוּ	as
Niph.	Qal	Niph.	יִצְחִיחֵנִי	Qal
			יִצְחִיחֵנִי	
			יִצְחִיחֵנִי	
			יִצְחִיחֵנִי	
			יִצְחִיחֵנִי	
			יִצְחִיחֵנִי	
			יִצְחִיחֵנִי	
			יִצְחִיחֵנִי	
			יִצְחִיחֵנִי	
חִצֵּחַ		הִתְחַצֵּחַ	חִצְחִיחַ	
	wanting		חִצְחִיחֵהוּ	wanting
			חִצְחִיחֵנִי	
			חִצְחִיחֵנִי	
			חִצְחִיחֵנִי	
			חִצְחִיחֵנִי	
			חִצְחִיחֵנִי	
			חִצְחִיחֵנִי	
			חִצְחִיחֵנִי	
חִצָּח		חִתְחַצֵּחַ	חִצְחִיחַ	חִצָּח
חִצָּח		חִתְחַצֵּחַ	חִצְחִיחֵהוּ	חִצָּח
חִצְחִיחַ	חִצָּח	חִתְחַצֵּחַ	חִצְחִיחֵנִי	חִצָּח

<sup>1</sup> Or possibly **הַמְצֵאתָ**, **מְצֵאתָ**, &c. The only existing example of a pf. pass. inflected in a manner to indicate its vowel, is pointed *ā* not *ē*. (Ez. 40. 4.)

## PE YODH AND PE (

	פ"י Verbs			
	Qal			Niph.
	יָשַׁב	יָרָא	יָרַשׁ	נָשַׁב
<i>Perf. Sing.</i> 3 m.				נָשְׁבָה
3 f.				נָשְׁבָה
2 m.				נָשְׁבָה
2 f.				&c.
1 c.				
<i>Plur.</i> 3 c.				
2 m.				
2 f.				
1 c.				
<i>Impf. Sing.</i> 3 m.	יֹשֵׁב	יֹרֵא	יֹרֵשׁ	יֹשֵׁב
3 f.	תֹּשֵׁב			תֹּשֵׁב
2 m.	תֹּשֵׁב			תֹּשֵׁב
2 f.	תֹּשְׁבִי			תֹּשְׁבִי
1 c.	אֹשֵׁב			אֹשֵׁב
<i>Plur.</i> 3 m.	יֹשְׁבִי			יֹשְׁבִי
3 f.	תֹּשְׁבָה			תֹּשְׁבָה
2 m.	תֹּשְׁבִי ✓			תֹּשְׁבִי
2 f.	תֹּשְׁבָה			תֹּשְׁבָה
1 c.	נֹשֵׁב			נֹשֵׁב
<i>Imp. Sing.</i> 2 m.	שֵׁב (שְׁבָה)	יָרָא	רֵשׁ (רֵשׁ)	הִשְׁבֵּה
2 f.	שְׁבִי			הִשְׁבִּי
<i>Plur.</i> 2 m.	שְׁבִי			הִשְׁבִּי
2 f.	שְׁבָה			הִשְׁבָּה
<i>Juss.</i> 3 sing.				
<i>waw cons. impf.</i>	וַיֹּשֵׁב		וַיֹּרֵשׁ	
<i>Cohort.</i> 1 sing.	אֲשֻׁבָה			
<i>Impf. in a with suff.</i>	יֹשְׁבִי	<i>Imper.</i> דִּיעָהוּ		
<i>Infin. estr.</i>	שְׁבָה	<sup>1</sup> יֹרֵא	רֵשׁ	הִשְׁבֵּה
<i>absol.</i>	יֹשֵׁב		יֹרֵשׁ	
<i>Part. act.</i>	יֹשֵׁב	יָרָא	יֹרֵשׁ	נֹשֵׁב
<i>pass.</i>	יֹשׁוּב		יֹרֻשׁ	

<sup>1</sup> Very rarely יָרָא.

## WAW VERBS. § 39.

		Verbs פ"י		Verbs assimilating.		
Hiph.	Hoph.	Qal	Hiph.	Qal	Niph.	Hiph
הוֹשִׁיב	הוֹשֵׁב	יָנַס	הִינִיֵּס	יָצַח	נָצַח	הִצִּית
הוֹשִׁיבָה	הוֹשֵׁבָה		הִינִיקָה	יָצַק		
הוֹשִׁיבֶת	הוֹשֵׁבֶת		הִינִיקָתָּ			
&c.	&c.		&c.			
יֹשִׁיב	יֹשֵׁב	יִינַס	יִינִיֵּס	יָצַח		יִצִּית
תוֹשִׁיב		תִּינַס	תִּינִיֵּס	יָצַק		
תוֹשִׁיבָה		תִּינַסָּה	תִּינִיֵּסָה			
תוֹשִׁיבֶת		תִּינִיקָה	תִּינִיקָתָּ			
&c.		אִינַס	אִינִיֵּס			
		יִינִיקוּ	יִינִיקוּ			
		תִּינִיקָה	תִּינִיקָה			
		תִּינִיקוּ	תִּינִיקוּ			
		תִּינִיקָה	תִּינִיקָה			
		יִינַס	יִינִיֵּס			
הוֹשִׁיב			הִינִיֵּס			
הוֹשִׁיבָה			הִינִיֵּסָה			
הוֹשִׁיבוּ			הִינִיֵּסוּ			
הוֹשִׁיבָה			הִינִיֵּסָה			
יֹשִׁיב			יִינַס			יִצַּח
יֹשִׁיבוּ			יִינִיֵּסוּ			
הוֹשִׁיב	הוֹשֵׁב		הִינִיֵּס			
הוֹשִׁיבָה			הִינִיֵּסָה			
הוֹשִׁיבוּ			הִינִיֵּסוּ			
מִוֹשִׁיב	מִוֹשֵׁב	יִוַּנַּס	מִיִּינִיֵּס			מִיִּצִּית
		יָנוּס				

## 'AYIN WAW AND

## Qal

	act.	stat.	
<i>Perf. Sing. 3 m.</i>	קָם	בָּשׂ	בָּן
3 f.	קָמָה	בָּשָׂה	בָּנָה
2 m.	קָמַתָּ	בָּשַׁתָּ	בָּנַתָּ
2 f.	קָמַתְּ	בָּשַׁתְּ	&c.
1 c.	קָמַתִּי	בָּשַׁתִּי	
<i>Plur. 3 c.</i>	קָמוּ	בָּשׂוּ	
2 m.	קָמַתֶּם	בָּשַׁתֶּם	
2 f.	קָמַתְנָן	בָּשַׁתְנָן	
1 c.	קָמַנִי	בָּשַׁנִּי	
<i>Impf. Sing. 3 m.</i>	יָקוּם	יָבֹשׁ	יָבִין
3 f.	תָּקוּם	תָּבֹשׁ	תָּבִין
2 m.	תָּקוּם	תָּבֹשׁ	תָּבִין
2 f.	תָּקוּמִי	תָּבֹשִׁי	תָּבִינִי
1 c.	אָקוּם	אָבֹשׁ	אָבִין
<i>Plur. 3 m.</i>	יָקוּמוּ	יָבֹשׁוּ	יָבִינוּ
3 f.	תָּקוּמֶינָה	תָּבֹשְׁנָה	תָּבִינֶינָה
2 m.	תָּקוּמוּ	תָּבֹשׁוּ	תָּבִינוּ
2 f.	תָּקוּמֶינָה	תָּבֹשְׁנָה	תָּבִינֶינָה
1 c.	נָקוּם	נָבֹשׁ	נָבִין
<i>Imp. Sing. 2 m.</i>	קוּם כֹּזֵמָה	בֹּשׁ מוֹת	בִּין
2 f.	קוּמִי	בֹּשִׁי	בִּינִי
<i>Plur. 2 m.</i>	קוּמוּ	בֹּשׁוּ	בִּינוּ
2 f.	קָמֶינָה	בָּשְׁנָה	
<i>Juss. 3 sing.</i>	יָקֻם		יָבִין
<i>waw cons. impf.</i>	וַיָּקֻם		וַיָּבִין
<i>Cohort. 1 sing.</i>	אָקוּמָה		אָבִינָה
<i>waw cons. perf.</i>	וַקָּמַתָּ		וַבָּשַׁתָּ
<i>Inf. estr.</i>	קוּם	מוֹת	בֹּשׁ
<i>absol.</i>	קוּם	מוֹת	בֹּשׁ
<i>Part. act.</i>	קָם קָמָה	בָּשׂ	בָּן
<i>pass.</i>	קוּם קוּמָה		(בִּין בִּין)

'AYIN. § 42.

Niph.	Hiph.	Hoph.
נָסַב	הִסְבִּיחַ	הוּסַב
נִסְבָּה	הִסְבִּיחָהּ	הוּסְבָהּ
נִסְבֹּת	הִסְבִּיחוּ	הוּסְבוּ
נִסְבֹּת	הִסְבִּיחוּ	&c.
נִסְבֹּתִי	הִסְבִּיחוּ	
נִסְבֹּי	הִסְבִּיחוּ	
נִסְבֹּתֶם	הִסְבִּיחוּ	
נִסְבֹּתֶן	הִסְבִּיחוּ	
נִסְבֹּנוּ	הִסְבִּיחוּ	
יָסַב	יָסַב יָסַב יָסַב	יָסַב יָסַב יָסַב
יָסַב	יָסַב	&c.
יָסַב	יָסַב	
יָסַבִּי	יָסַבִּי	
יָסַב	יָסַב	
יָסַבִּי	יָסַבִּי	
יָסַבִּינָה	יָסַבִּינָה	
יָסַבִּי	יָסַבִּי	
יָסַבִּינָה	יָסַבִּינָה	
נָסַב	נָסַב	
הִסְבִּיחַ	הִסְבִּיחַ	
הִסְבִּיחִי	הִסְבִּיחִי	
הִסְבִּיחִי	הִסְבִּיחִי	
הִסְבִּיחִינָה	הִסְבִּיחִינָה	
	יָסַב	
	וַיָּסַב	
הִסְבִּיחַ	הִסְבִּיחַ	הוּסַב
הִסְבִּיחִי	הִסְבִּיחִי	
מִסְבִּיחַ נָסַב נִסְבָּה		מִוּסַב

Forms of Intens.

Act.	Pass.	Reflex.
קָלַל	קָלַל	הִתְקַלַּל
קוּלַּל	קוּלַּל	הִתְקוּלַּל
קָלַל	קָלַל	הִתְקַלְקַל

like *Pi'el* &c. in the Regular Verb.



## LAMEDH HE (LAM. YODH

	Qal	Niph.	Pi'el	Pu'al
<i>Perf. Sing.</i> 3 m.	פָּלַח	נִפְּלַח	פָּלַח	פָּלַח
3 f.	פָּלְחָה	נִפְּלְחָה	פָּלְחָה	פָּלְחָה
2 m.	פָּלַחְתָּ	נִפְּלַחְתָּ	פָּלַחְתָּ	פָּלַחְתָּ
2 f.	פָּלַחְתְּ	&c. נִפְּלַחְתְּ	&c.	&c.
1 c.	פָּלַחְתִּי	נִפְּלַחְתִּי		
<i>Plur.</i> 3 c.	פָּלְחוּ	נִפְּלְחוּ		
2 m.	פָּלַחְתֶּם	נִפְּלַחְתֶּם		
2 f.	פָּלַחְתֶּן	נִפְּלַחְתֶּן		
1 c.	פָּלַחְנוּ	נִפְּלַחְנוּ <sup>1</sup>		
• <i>Impf. Sing.</i> 3 m.	יִפְּלַח	יִפְּלַח	יִפְּלַח	יִפְּלַח
3 f.	תִּפְּלַח	תִּפְּלַח		
2 m.	תִּפְּלַחְךָ	תִּפְּלַחְךָ		
2 f.	תִּפְּלַחֲךִי	תִּפְּלַחֲךִי		
1 c.	אֶפְּלַח	אֶפְּלַח		
<i>Plur.</i> 3 m.	יִפְּלְחוּ	יִפְּלְחוּ		
3 f.	× תִּפְּלַחְנָה	תִּפְּלַחְנָה		
2 m.	תִּפְּלְכוּ	תִּפְּלְכוּ		
2 f.	× תִּפְּלַחְנָה	תִּפְּלַחְנָה		
1 c.	נִפְּלַח	נִפְּלַח		
<i>Imp. Sing.</i> 2 m.	פָּלַח	הִפְּלַח הַפֶּל	פָּלַח פֶּל	—
2 f.	פָּלִי	הִפְּלִי		
<i>Plur.</i> 2 m.	פָּלְחוּ	הִפְּלְחוּ		
2 f.	פָּלַחְנָה	הִפְּלַחְנָה		
<i>Juss.</i> 3 sing. m.	&c. יִפְּלֵ	יִפְּלֵ	יִפְּלֵ	
waw cons. impf.	&c. וְיִפְּלֵ			
waw cons. perf.	וְיִפְּלִי	וְיִפְּלִי		
<i>Inf. estr.</i>	פָּלַח	הִפְּלַח	פָּלַח	פָּלַח
absol.	פָּלַח	נִפְּלַח	פָּלַח	פָּלַח
<i>Part. act.</i>	פָּלַח — פָּלַח	נִפְּלַח	מִפְּלַח	
pass.	פָּלַחְתָּ	פָּלַחְתָּ		מִפְּלַחְתָּ
stat.	פָּלַח — פָּלַח			

<sup>1</sup> 1 pl. Niph. always י.

AND WAW VERBS. § 44.

Hithp.	Hiph.	Hoph.	Suffixes.
הִתְגַּלָּה	הִגְלָה	הִגְלָה	<i>Perf. Sing.</i> 1 c. גָּלִי — יָנִי
הִתְגַּלְּתָה	הִגְלִיתָ	הִגְלִיתָ	2 m. גָּלְתָּ
הִתְגַּלְּתִּי	הִגְלִיתִּי	הִגְלִיתִּי <sup>2</sup>	2 f. גָּלְתִּי
			3 m. גָּלָהּ
			3 f. גָּלָהּ
			<i>Plur.</i> 1 c. גָּלְנוּ
			2 m.
			2 f.
			3 m. גָּלָם
			3 f.
יִתְגַּלָּה	יִגְלֶה	יִגְלֶה	<i>Impf. Sing.</i> 1 c. יִגְלֶי
			2 m. יִגְלֶךָ
			2 f. יִגְלֶיךָ
			3 m. יִגְלֶהוּ
			3 f. יִגְלֶהָ
			<i>Plur.</i> 1 c. יִגְלֶנּוּ
			2 m.
			2 f.
			3 m. יִגְלֶם
			3 f.
גַּל — הִתְגַּלָּה	הִגְלָה הִגְלֶה	—	<i>Imp. Sing.</i> 1 c. גָּלִי
			3 m. גָּלְהוּ
			3 f. גָּלְהָ
יִתְגַּל	יִגְלֶה		<i>Plur.</i> 1 c. גָּלְנוּ
	וַיִּגְלֶה		3 m. גָּלָם
הִתְגַּלְּתָה	הִגְלִיתָ	הִגְלִיתָ	
הִתְגַּלְּתִּי	הִגְלִיתִּי	הִגְלִיתִּי	
מִתְגַּלָּה	מִגְלָה	מִגְלָה	

<sup>2</sup> 1 sing. Pi. Hiph. Hithp. usually *é*, probably to avoid the threefold *i*; e. g. גָּלִיָּהּ.

## THE ACCENTS.

1. Of the accentual *signs* some stand above, and some below the word ; when above, the sign stands upon the initial cons. of the accented syll., as מִים; when below, it stands after the vowel of the syll., as מִים, except in the case of *holem* and *shureq*, when it is placed under the conson., as יוֹם, רִיחַ. When the accented syll. begins with two cons. the sign is put on the second. A few signs are restricted to particular positions, such as the initial or final letter of a word, and do not indicate the Tone syll.

2. *The Accentual system.*<sup>1</sup> The Accentual system is very intricate and in some parts obscure. A brief outline of its uses as a means of interpunction will here suffice :—

a) The text is broken into verses, *P̄śūqîm*, and the end of each *P̄śūq* is marked by the sign ;, called *Šôph pašuq* (end of the verse). The accent on the final word is called *Šilluq*, its sign being like Methegh.

הָאָרֶץ . . . . . Gen. I. I.

b) The greatest logical pause within the verse is indicated by a sign א, called 'Athnah "breathing," or "rest."

הָאָרֶץ . . . . . אֱלֹהִים . . . . . Gen. I. I.

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by 'Athnah, and the one nearer the beginning of the verse by sign \* called *Šegôltâ*, as,

בֵּן . . . . . לְרִקְיעַ . . . . . הָרִקְיעַ . . . . Gen. I. 7.

d) If the clause of words lying between Šilluq and 'Athnah, or between 'Athnah and Šegolta, or between 'Athnah and the beginning of the verse, Šegolta being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign † called *Zâqêph qâṭôn*, resembling simple sh<sup>w</sup>a placed over the word,<sup>2</sup> as,

לָמִים . . . . . מִבְּרִיל . . . . . הַמִּים . . . . . אֱלֹהִים . . . . . Gen. I. 6.

<sup>1</sup> The accents described in a)—f) are known as disjunctives.

<sup>2</sup> The sign † called *z. gâdhôl*, of the same distinctive power, is used when its word is the only word in the accentual clause : as לְהַבְרִיל Gen. I. 14.

e) *Rēbhā'*, in appearance like *hōlem*, but standing higher, often indicates subdivisions within *zāqēph* sections : as,

וַיֹּאמֶר אֱלֹהִים . . . הַשָּׁמַיִם . . . הַלֵּילָה : Gen. I. 14.

f) A distinctive of less power than *Zakeph* is *Tiphhā*, which marks a pause which the rhythm *requires* as a preliminary to the great pauses indicated by *Silluq* and *'Athnah*. Its sign  $\text{◡}$  is a line bent backwards, as,

בְּרֵאשִׁית . . . אֱלֹהִים . . . הַשָּׁמַיִם . . . הָאָרֶץ : Gen. I. 1.

g) These are the main distinctive accents, and by stopping at them, as at the points in modern languages, the reader will do justice to the sense. There are several more distinctives of lesser force. There is also a number of conjunctive accents or *Servants*, as they are called, to the disjunctives, accents which are placed on the words that stand immediately before and in close relation with those on which distinctives are placed. It would seem to follow from the variety of the conjunctive signs that they had musical significance, otherwise one connective might have served all distinctives alike. The two most common *conjunctives* are *Mérkhā*  $\text{◡}$ , which serves *Silluq* and *Tiphhā*, and *Mūnāh*  $\text{◡}$ , which serves *'Athnah* and *Zaqēph*. See Gen. I. 1. 2.

h) The books *Job*, *Proverbs* and *Psalms* have an accentuation in some respects different from that of the other books, called the *Poetical*. The end of the verse is marked as in Prose by *Silluq* and *Ṣoph paṣuq* ; also the great distinction next the end by *'Athnah* ; but this is not the greatest distinction in the verse, which is that next the beginning, marked by a sign  $\text{◡}$ , '*Ōlé wəyōrēdh* (sometimes wrongly called *Mérkhā Mahpākh* or *Mēhuppākh*), thus :

רִשְׁעִים : . . . עֹמֵד . . . יֵשֶׁב : Ps. I. 1.

# INDEX OF SUBJECTS.

	Page		Page		Page
Absolute state . . .	58 f.	Changeable		Difficulties of	
Accents 38 ff., 230 f.;		vowels . . . . .	25 f.	Hebrew . . . . .	1 f.
in pf. 74; in impf.		Cockney . . . . .	51	Diphthongs, <i>ē</i> from	
76; with waw cons.		Cohortative 83, 90, 158		<i>ay</i> ( <i>ai</i> ) 8, 127, 144 f.;	
85 f., 125, 145; on		Comparison of		<i>ō</i> from <i>aw</i> ( <i>au</i> ) 8, 128	
suffixes to nouns		adjs. . . . .	161 f.	Dissimilation 118,	
68, to verbs. . .	108 f.	Compensation . . .	3, 36	. . . . .	132, 163
Accusative (definite)	49; accus. ending	Composite sh <sup>w</sup> wa		Double 'ayin vbs.,	
ing. . . . .	61	. . . . . 9 f., 17 f., 35		137 ff.; nouns . .	140 ff.
Active vbs. . . . .	80	Conjugation . . . .	73	Doubly weak and	
Acts 15. 17 . . . .	13	Conjunctions 44, 53, 168		defective vbs. . .	151 f.
Adjective, predicate	. . . . . 44	Connecting vowel,		Dual 55-57; of	
Adverbs . . . . .	129, 167 f.	in nouns 69; in		ṣegholates . . . .	101
Agent (𐤀 after pass.)	90	verbs . . . . .	107-109	Dutch . . . . .	99
'Aleph, prosthetic		Construct state 58-		Easy, Hebrew . . .	2 f.
. . . . .	23, 163	61, 65, 67; cstr.		Emphatic imperative	
Alphabet, earlier . .	5	pl. of vbal adjs.		. . . . .	83 f.
Amos 9. 11, p. 85;		81; cstr. dual of ṣegholates	101; cstr.	Esperanto . . . . .	95
9. 12 . . . . .	13	inf. 102, 109 f., 114, 128		Extensive . . . . .	73, 89, 95 f.
Arabic . . . . .	8, 10, 76	Daghesh forte . . .	31	Feminine ending	
Aramaic, impf. . . .	139	Dag. f. after article	42	55; fem. nouns 56;	
Article 42 ff.; after		Dag. f. conjunctivum	. . . . . 33	fem. ṣegholates 102 f.	
prep. 51, conj. . . .	53	Dag. f. dirimens . .	33	Final clauses 86,	
<i>As—so</i> . . . . .	87	Dag. f. implicitum 36, 43		. . . . .	158, 168
Assimilation . . . .		Dag. f. omitted . .	32 f.	First declension	
. . . . .	42, 51, 113, 129	Dag. lene . . . . .	30 f.	63 ff.; 1 <sup>st</sup> decl.	
'Athnaḥ . . . . .	71, 230	Declaratory use of		analogy in vbal	
'Ayin gutt. vbs. . .	120 f.	Hithp. 93; of		suff. . . . .	108
'Ayin waw and		Hiph. . . . .	95	Fractions . . . . .	165
yodh vbs. 130 f.,		Declensions, first,		French . . . . .	23
nouns . . . . .	134 f.	63 f.; second, 99 f.;		Frequentative	
B <sup>ḡ</sup> ghadhk <sup>ḡ</sup> phath . .	30 f.	third . . . . .	104 f.	impf. . . . .	157
Bilateral roots . . .	1	Demonstrative		Furtive pathaḥ . . .	34
Causative 73, 95 f.;		pronouns . . . . .	46 f.	Furtive ṣeghol . . .	99
caus. use of Pi'el . .	92	Depression of <i>i</i> to <i>e</i>	34	Gaelic . . . . .	99
		Deuteronomy 16. 20	3	Genesis 2. 6, p. 78;	



	Page		Page		Page
24, 14, p. 41; 32, 6, p. 117; 47, 31 . . .	13	128, 144, 168; inf. cstr. (with or with- out ־) = noun . . .	162	49; with inf. 145; prohibition . . .	83
Gerundive (Niph. ptc.) . . . . .	90	Inflection . . . . .	54 f., 73	Niph'al . . . . .	89 f.
Greek, 2, 3, 159; modern Greek . . .	161	Insertion of dagh. forte . . . . .	33	Nominal sentences . . .	49
Gutturals 33-36; article with g. 42 f.;		Insertion of vowels (ô in pf., é in impf.) . . . . .	132, 139	Numerals . . . . .	163 f.
gutt. vbs. . . . .	115-123	Intensive . . . . .	73, 89, 91 f.	Nun energicum . . .	110
Half-open syllable . . . . .	22, 28 f.	Interjections . . . . .	169	Oaths . . . . .	168
Heavy suffixes . . .	67	Interrogative pro- nouns 48; par- ticles . . . . .	167 f.	Omission of dagh. forte . . . . .	32 f.
He locale . . . . .	61 f.	Intransitive vbs. . .	80	Ordinal numerals . .	165
Helping vowels with suff. . . . .	69	Irregular nouns . . .	153 f.	Participle, 78, 81, 159 f.; with suff. . .	110
Heterogeneous vowels . . . . .	37, 136	Irregular vbs. 73, 112 ff.		Particles . . . . .	167
Hiph'il 95 ff.; with preformative dropped . . . . .	132	Italian . . . . .	23	Passive 90, 92, 96; . . . . .	78, 114, 142
Hithpa'el . . . . .	93	Jahweh . . . . .	41, 46, 49	Paşuq . . . . .	230
Homogeneous vowels . . . . .	11, 37	Job 3. 26 . . . . .	143	Pathaḥ furtive . . .	34
Hoph'al . . . . .	96	Jussive . . . . .	82 f., 158	Pause . . . . .	40 f.
I depressed to e . . .	34	K'ethibh . . . . .	41	Pe'aleph vbs. 110 f.;	
Imperative 77, 80; emph. . . . .	83 f.	Lamedh 'aleph vbs. 124 f.; lam. gutt. 122 f.: lam. he . . .	143 f.	pe gutt. 115 f.; pe nun 113 f.; pe waw 127 f.; pe yodh . . .	128 f.
Imperfect . . . . .	72, 157 f.	Light suffixes . . .	67	Perfect, 72, 74; of statives 81, 156; uses of . . . . .	133, 155 f.
Impf. act. (orig. ya) 76, 116, 131, 138		Luke I. 1-4 . . . . .	2	Pi'el . . . . .	91 93
Impf. stative (orig. yi) . . . . .	80, 131, 138	Mappiq . . . . .	33	Pilpel . . . . .	93, 132
Implicit dagh. forte . . . . .	36, 43	Maqqeph . . . . .	31, 33, 39	Pitman . . . . .	5
Indefinite pronoun whoever, etc. . . .	48	Massôrâ . . . . .	13	Plural . . . . .	55 f.
Indeterminate sub- ject . . . . .	142	Mat. 27. 28-30 . . .	2 f.	Pô'el . . . . .	139
Indistinct vowels . . . . .	9 f., 17 f., 26 f.	Matres lectionis . .	11	Po'lel . . . . .	132
Infinitive absolute 77 f.; construct. 77, 80, 102, 109 f., 114,		Mer'kha . . . . .	231	Potential (impf.) . .	158
		Methegh . . . . .	38 f.	Prepositions . . . .	50-52
		Monosyllables of 1st decl. . . . .	65	Pronominal suffixes 66-69; to ב, ל, 51; to כן, 53; to אל, על, ער, 70; to את (acc.), 75; to אין, עור, 136; to את, הנה, עם, 142; to תחת, 12; to vbs. . . . .	106-111
		Moods . . . . .	72	Pronouns, personal	
		Munah . . . . .	231		
		N assimilated . . .	113		
		Negative, place of,			

	Page		Page		Page
45; demonstrative		of word or syllable		29, 74; v. sentence	
46; relative 47 f.;		23; silent . . . . .	23	49; v. suffixes 106 ff.	
interrogative 48;		Shifting of tone . . .	40 f.	Verbs assimilating	
indefinite, 48; re-		Shorthand . . . . .	5	1 <sup>st</sup> radical 113,	
ciprocal, reflexive		Sievers . . . . .	22	129; vbs. of filling	
90, 93, 150; pro-		Šilluq . . . . .	71, 230	&c. 2 <i>accus.</i> (96) . .	126
nouns repeated for		Šoph pašuq . . . .	231	Vowels changeable	
emphasis . . . . .	142	Sound of letters . .	5-7	25 f.; heterogene-	
Prophetic perfect 156 f.		Stative vbs. 80;		ous 37, 136; his-	
Prosthetic 'aleph 23, 163		impf. 131, 138; pf.		tory of v. system	
Pure long vowels 8, 11		. . . . .	81, 156	13 f.; homogene-	
Pure short vowels . .	10	Suffixes, light, heavy		ous 11, 37; in-	
		67; pronominal		distinct 9, 17 f.,	
Qal . . . . .	71	66-69; verbal 106 ff.		26 f., 28 f.; insert-	
Q'rê . . . . .	41	Superlative degree 161		ed ( <i>ê</i> in impf., <i>ô</i>	
Quadriliterals . . .	1	Syllables, closed,		in pf.) 132, 139; v.	
Questions . . . . .	168	open 21; half-		letters 10-12; not	
Quiescent letters 36 f.		open . . . . .	22, 28 f.	indispensable 5,	
		Syntax relatively		pure long 8, 11, 25;	
R, affinity of <i>r</i> with		simple . . . . .	2	short 10; sounds	
gutturals. . . 34 f., 42 f.				8-10; tone-long	
R'ebhia' . . . . .	230	Tenses 72; pf. 74 f.,		8 f.; 26, 63, 99 f.,	
Recession of tone . .	41	impf. 76 f.; Syntax		128, 131, 138; un-	
Reciprocal action		of pf. 155 f.; impf. 157 f.		changeable 8, 11,	
. . . . .	90, 93, 150	Textual Vocalization 19 f.		. . . . .	25, 36, 134
Reflexive action 90, 93		Thinning of <i>a</i> to <i>i</i>			
Relative pronouns 47 f.		10, 28, 102, 141, 149		Waw consonantal	
Root of vb. . . 49, 53, 71		Third decl. analogy		and vocalic 37;	
		with vbal suff. to		final <i>w</i> passing	
Scriptio defectiva,		impf. . . . .	108 f.	into unaccented <i>î</i>	
plena . . . . .	20	Tiphḥa . . . . .	231	. . . . .	145, 149
Š'ghol possibly		Tone 24-29; tone-		Waw (conjunction)	
tone-long and		long vowels 8 f.,		44, 53; w. consec.	
pure long 17, 25, 100		26, 63, 99 f., 128,		. . . . .	84-86, 159
Šegholate nouns		131, 138; tone re-		Weak vbs 112 ff., 151 f.	
99 f., 135; seg fe-		tracted 41, 85;			
minines 102 f.; seg.		thrown forward . .	85	Y consonantal and	
infin. . . . .	114, 128	Transitive vbs. . .	80	vocalic 37; final <i>y</i>	
Š'gholta . . . . .	230	Unchangeable		passing into ac-	
Sentences, nominal		vowels 8, 11, 25, 36, 134		cented <i>î</i> 147 f., 149	
and verbal . . . .	49				
Šh'wa simple, com-		Verbal adjectives		Zaqeph gadhol, Z.	
posite 9, 17 f., 26 f.,		81; v. inflection		qaṭon . . . . .	230
28 f.; at beginning				Zeph. 1. 10 . . . .	13

# INDEX OF HEBREW WORDS.

	Page		Page		Page
אֲדֹנָי (see <i>lord</i> ) . . .	180	ה, ה . . . . .	167	יְרוּשָׁלַם . . . . .	103
אֱהָלִים . . . . .	189	הַ (he loc.) 61 ;		יֵשׁ (with suff.) . . .	130
אֵן . . . . .	157	cohort. and		יִשְׂאֹ . . . . .	33
אֲחִי, אֲחִי . . . . .	43, 153	emph. imper. . .	83	יִשְׁכֹּן . . . . .	80
אֵין (with suff.) 136, 186		הִיָּה . . . . .	147	יָחַן . . . . .	114
אֵל (with suff.) . . .	70	הִנֵּה (with suff.) .	142	כַּ (with suff.) . . .	87
אֵל (neg.) . . . . .	83	הֵנִיחַ, הֵנִיחַ . . .	133	כָּבֵד . . . . .	64
אֱלֹהִים (with prepos.) 51		הִעֲדֵתִי . . . . .	133	כָּבֵם . . . . .	92
אִם (in oaths,		הִעֲלִיתִנִּי . . . . .	110	כִּי אִם . . . . .	168
questions) . . .	168	הִשְׁתַּחֲוֶה . . . . .	145	כִּמּוֹ . . . . .	87
אִשָּׁר . . . . .	47	וַיֹּאמֶר . . . . .	85, 119	כִּסְאוֹ . . . . .	33
אֶת־ (acc.) 49; with		וַיְהִי . . . . .	148	כֶּפֶר . . . . .	92
suff. . . . .	75	וַיִּסַּר . . . . .	34, 131 f.	כֶּתֶף . . . . .	64
אֶת־ (prep.) with		וַיִּרָא . . . . .	24, 147	ל (with suff.) . . .	51
suff. . . . .	142	וַיִּשְׁתַּחֲוֶה . . . . .	145	ל (of agent, with	
בַּ (with suff.) . . .	51	חֲטָא . . . . .	24	pass.) . . . . .	90
בְּאִשּׁוֹ . . . . .	102	חִי, חִי . . . . .	87, 193	לֹא . . . . .	83
בְּנִדּוֹ . . . . .	190	חִיָּה . . . . .	148	לֹאמֹר . . . . .	51, 119
בֵּין (between) 172, 190		חֲלִילָה . . . . .	169	לִבִּי, לִבִּי . . . . .	128
בֶּרֶךְ . . . . .	120	טֹרֵם . . . . .	157	לְמַעַן 86, 158, 168, 200	
בְּרִפְתָּ . . . . .	65	יָבֵל . . . . .	80	לָקַח . . . . .	114
בְּתִים . . . . .	136, 153	יְהוּה . . . . .	41, 46, 49	מ preform. (with	
גִּדְרָא . . . . .	64	יּוֹם . . . . .	137, 153	nouns) 105, 134,	
גִּלְתָּ . . . . .	65	יּוֹמִים . . . . .	57	141 ; with ptc..	98
גִּיָּא . . . . .	24	יִסָּף High. (=adv.) 129		מִבְּקָשִׁים . . . . .	33
גִּמְלִים . . . . .	141	יָקַח . . . . .	114	מִי, מִי . . . . .	48
גִּנְבָתוֹ . . . . .	65	יָקָחִי . . . . .	33	מִן 51 ; with suff. 53;	
דָּבָר 79, דָּבָר . . . . .	92	יָקָח . . . . .	64	in comparisons .	161
דַּעַת . . . . .	128	יָקָח 184 (see <i>side</i> ), 195		נָחַם . . . . .	113
				נָקָה . . . . .	113
				נָתַן . . . . .	114

	Page		Page		Page
סָבִיב (with suff.)	168	צָאָת . . . . .	128	שָׁחוּ . . . . .	149
עָנְלִי . . . . .	117	צָלַע . . . . .	114	שָׁמַחִי . . . . .	81
עַד (with suff.)	70	קָדְשִׁים . . . . .	161	שָׁבַת . . . . .	128
עוֹד (with suff.)	136	קָטְנִים . . . . .	141	שָׁנָתִים . . . . .	57
עוֹרִי . . . . .	34	קָרָא (קָרָה) . . . . .	125	שָׁרְשִׁים . . . . .	161
עֵין ( <i>du.</i> and <i>pl.</i> )	137	רָאִשׁוֹן . . . . .	118, 165	שָׁתִים . . . . .	163
עַל (with suff.)	70	רָרַת . . . . .	128		
עַם (with suff.)	142	רָפָה . . . . .	125	תַּחַת (with suff.)	121
פְּתָאִים . . . . .	149				

## OTHER WORKS BY

# Professor J. E. McFADYEN, D.D.

### A CRY FOR JUSTICE: A STUDY IN AMOS.

(THE SHORT COURSE SERIES.)

‘Fascinatingly done . . . rich in suggestions.’—*Biblical World*.

‘Since the great volume by Principal G. A. Smith, we have not seen so lucid an exposition of Amos.’—*Jewish World*.

### THE HISTORICAL NARRATIVE OF THE OLD TESTAMENT.

‘For this delicate work Dr. McFadyen is fitted almost ideally.’

*Expository Times*.

T. & T. CLARK, EDINBURGH.

---

### OLD TESTAMENT CRITICISM AND THE CHRISTIAN CHURCH.

‘The statement of the Old Testament problem and the vindication of the critical solution are admirable pieces of work, and throughout there is the alliance of frankness and wisdom, so essential in such a task.’—*Christian World*.

### AN INTRODUCTION TO THE OLD TESTAMENT.

‘Regarding the superlative excellence of Professor McFadyen’s “Introduction to the Old Testament,” there cannot be two opinions. It is precisely the book we have been waiting for.’—*British Weekly*.

### THE PRAYERS OF THE BIBLE.

‘An interesting and valuable book. . . . His exposition is both scholarly and devout, and should have the attention of those who have to conduct public worship.’

*Glasgow Herald*.

### THE EPISTLES TO THE CORINTHIANS.

‘For ministers, teachers, and for people who desire to have a living acquaintance with these Epistles, this work is simply invaluable.’—*Aberdeen Free Press*.

‘Dr. McFadyen has achieved an astonishing success. The aim is excellent, and the execution is as excellent as the aim.’—*Methodist Times*.

### THE CITY WITH FOUNDATIONS.

‘There is a simplicity, devoutness, and literary grace and charm in these papers which, like the author’s previous devotional writings, will deservedly captivate a wide circle of readers.’—Prof. ORR in the *British Weekly*.

HODDER & STOUGHTON, LONDON.

---

### THE MESSAGES OF THE PROPHETIC AND PRIESTLY HISTORIANS.

‘In the ground it covers, and in the manner of treatment, it has no rival. Every teacher of Hebrew history will find it indispensable.’—*Biblical World*.

### THE MESSAGES OF THE PSALMISTS.

‘We have, in addition to a valuable preface, an admirable introduction concerned with the form, growth, and authorship of the Psalter, a vigorous paraphrase, and notes at once clear and compact.’—*Glasgow Herald*.

JAMES CLARKE & CO., LONDON.



# The International Theological Library

UNDER THE EDITORSHIP OF

Prof. C. A. BRIGGS, D.D., and Principal S. D. F. SALMOND, D.D.

'A Series which has won a distinct place in theological literature by precision of workmanship and quite remarkable completeness of treatment.'—*Literary World*.

## VOLUMES NOW PUBLISHED.

- AN INTRODUCTION TO THE LITERATURE OF THE OLD TESTAMENT.**  
Prof. S. R. DRIVER, D.D. 12s.
- CHRISTIAN ETHICS.**  
NEWMAN SMYTH, D.D. 10s. 6d.
- APOLOGETICS; OR, CHRISTIANITY DEFENSIVELY STATED.**  
Prof. A. B. BRUCE, D.D. 10s. 6d.
- HISTORY OF CHRISTIAN DOCTRINE.**  
Prof. G. P. FISHER, D.D., LL.D. 12s.
- A HISTORY OF CHRISTIANITY IN THE APOSTOLIC AGE.**  
Prof. A. C. MCGIFFERT, Ph.D., D.D. 12s.
- CHRISTIAN INSTITUTIONS.**  
Prof. A. V. G. ALLEN, D.D. 12s.
- THE CHRISTIAN PASTOR AND THE WORKING CHURCH.**  
WASHINGTON GLADDEN, D.D., LL.D. 10s. 6d.
- CANON AND TEXT OF THE NEW TESTAMENT.**  
Prof. CASPAR RENÉ GREGORY, D.D., LL.D. 12s.
- THE THEOLOGY OF THE NEW TESTAMENT.**  
Prof. G. B. STEVENS, D.D. 12s.
- THE ANCIENT CATHOLIC CHURCH (A.D. 98-451).**  
Principal R. RAINY, D.D. 12s.
- THE GREEK AND EASTERN CHURCHES.**  
Principal W. F. ADENEY, D.D. 12s.
- OLD TESTAMENT HISTORY.**  
Prof. H. P. SMITH, D.D. 12s.
- THE THEOLOGY OF THE OLD TESTAMENT.**  
Prof. A. B. DAVIDSON, D.D., LL.D. 12s.
- THE CHRISTIAN DOCTRINE OF SALVATION.**  
Prof. G. B. STEVENS, D.D. 12s.
- HISTORY OF THE REFORMATION.**  
Principal T. M. LINDSAY, D.D.  
Vol. I. The Reformation in Germany. 10s. 6d.  
Vol. II. In Lands beyond Germany. 10s. 6d.
- THE CHRISTIAN DOCTRINE OF GOD.**  
Prof. W. N. CLARKE, D.D. 10s. 6d.
- AN INTRODUCTION TO THE LITERATURE OF THE NEW TESTAMENT.**  
Prof. JAMES MOFFATT, D.D. 12s.
- THE DOCTRINE OF THE PERSON OF JESUS CHRIST.**  
Prof. H. R. MACKINTOSH, D.Phil., D.D. 10s. 6d.
- THE PHILOSOPHY OF RELIGION.**  
GEORGE GALLOWAY, D.Phil., D.D. 12s.
- THE HISTORY OF RELIGIONS. Vol. I.**  
Prof. GEORGE F. MOORE, D.D. 12s.
- THEOLOGICAL SYMBOLICS.**  
Prof. C. A. BRIGGS, D.D. 10s. 6d.
- THEOLOGICAL ENCYCLOPÆDIA.**  
Prof. C. A. BRIGGS, D.D. (*In the Press.*)
- THE LATIN CHURCH IN THE MIDDLE AGES.**  
ANDRÉ LAGARDE. (*In the Press.*)





**PLEASE DO NOT REMOVE  
CARDS OR SLIPS FROM THIS POCKET**

---

**UNIVERSITY OF TORONTO LIBRARY**

---

PJ  
4567  
D3  
1914  
C.1  
R0BA



